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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

JACKSON, MISS., October 27, 1932

NEW SERIES  
VOLUME XXXIV. No. 43

## BOOKS OPEN THROUGH NOVEMBER 1ST

The 30th being the last Sunday in the month, we have decided to hold the books open on this State Convention year through November 1st. If all churches will send contributions promptly the morning of the 31st, they will reach the office at Jackson in time to be counted on the Convention year now closing.

It is important that every church glean from now until the close of the month in order to enable the State Board to go to the Convention clear of debt and to enable other participating interests to carry on. Contributions have fallen short of last year's. At this season of the year the churches should be able to make up for losses during previous months. This is a work which we cannot afford to neglect. SEND CONTRIBUTIONS NOT LATER THAN MONDAY MORNING, OCTOBER 31ST.

R. B. Gunter,  
Corresponding Secretary.

—BR—

A dollar can do more good in the world today than ever before. And every dollar that comes into our hands is a trust fund.

—BR—

The resolutions adopted by the Baptist W. M. U.'s of Jackson published in this issue of The Record, were also adopted by the W. M. U. of Hinds-Warren Association. We men ought to read them and live up to them.

—BR—

Pastor Cranford, in his associational sermon, said the world presents a field of moral darkness, ignorant of themselves, of God and of Christ. The mission of the church is not institutional, educational or political, though its influence permeates all these fields. It is the same as the mission of Jesus, to seek and to save the

—BR—

A brother writes asking the editor to express an opinion as to the meaning of the phrase "of the same faith and order," found ordinarily in church letters. It is customary when a Baptist Church is organized, for the members to adopt articles of faith which distinguish us as Baptists. These articles of faith are commonly the New Hampshire Confession or the Philadelphia Confession. One of these is to be found in any one of a number of church manuals, such as Pendleton's or Hiscox's Church Manual. The adoption of such articles of faith is an announcement to the world as to what we believe and stand for. It is also an assurance to other Baptist Churches, that we hold the same faith with them and wish to be recognized as a Baptist Church, or sometimes called a Missionary Baptist Church. So that when a church gives a letter of dismissal to a member moving to another community, this letter is a testimony to his good standing and a recommendation to membership in a church of the same faith and order, that is to another Baptist Church, one which is known to hold the same doctrines and practice the same things as the one issuing the letter.

## PROGRAM MISSISSIPPI BAPTIST STATE CONVENTION

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### Tuesday Evening

- 7:00—Convention called by the President.  
7:05—Worship—Dr. H. C. Bass.  
7:20—Welcome Address.  
7:30—Response to Address of Welcome—Dr. C. S. Henderson.  
1. Election of officers.  
2. Report of Committee on Order of Business.  
3. Announcement of Committee on Committees.  
4. General announcements.  
8:20—Convention Sermon—W. T. Lowrey.  
9:15—Report of Committee on Committees.

### Wednesday Morning

- 9:00—Worship—J. E. Wills.  
9:15—Final report of Committee on Committees.  
9:25—Presentation of annual reports:  
1. Social Service:  
a. Orphanage—O. C. Miller.  
b. Baptist Hospital, Jackson—Wayne Alliston.  
c. Relief and Annuity Board—T. J. Bailey.  
d. Prohibition and Law and Order—N. S. Jackson.  
2. Ministerial Education—M. P. L. Berry.  
3. Education Commission report—H. L. Martin.  
4. Convention Board report—R. B. Gunter.  
10:15—Convention Courtesies.  
10:30—State Missions—Represented by heads of various departments.  
12:30—Announcements and adjournment.

### Wednesday Afternoon

- 2:15—Worship—L. B. Campbell.  
2:30—Christian Education.  
1. Blue Mountain—L. T. Lowrey—10 minutes.  
2. Mississippi Woman's College—W. E. Holcomb—10 minutes.  
3. Mississippi College—D. M. Nelson—10 minutes.  
4. Education Commission—H. L. Martin—30 minutes.  
4:00—General Discussion.

### Wednesday Afternoon

- 7:00—Worship—I. D. Eavenson.  
7:15—Home Missions—W. A. Hewitt.  
8:00—Foreign Missions—W. E. Holcomb.

### Thursday Morning

- 9:00—Worship—Jack Cranford.  
9:15—Social Service.  
1. Orphanage—O. C. Miller—30 minutes.  
2. Relief and Annuity Board—30 minutes.  
3. Hospitals—Wayne Alliston—30 minutes.  
4. Prohibition and Law and Order—30 min.  
11:15—Business Session.

### Thursday Afternoon

- 2:15—Worship.  
Seminaries:  
2:30—1. Southern Baptist Theological Seminary.  
3:00—2. Southwestern Seminary.  
3:30—3. Baptist Bible Institute.  
4:00—4. Business Session.

HISTORICALLY SPEAKING ABOUT  
BAPTIST SCHOOLS IN MISSISSIPPI

By J. L. Boyd

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The Committee appointed by the State Convention in 1839 "to look out the most suitable location for a college" with instructions "to take such measures as may be necessary to enable them to make such a selection as will concentrate the energies of the Baptist Denomination of the State" came before the Convention the next year reporting that "after an impartial consideration of the eligibility of the different points . . . your Committee unhesitatingly recommend MIDDLETON in the County of Carroll, as in all respects most suitable." Its advantages were listed as follows: Near the center of the State; surrounded by a dense population; remarkable for morality; presents none of the ordinary temptations to vice and dissipation; has excellent springs, affording the year round an abundant supply of the best free-stone water.

What there was of Judson Institute at Spring Ridge (Palestine community) had already been transferred on March 4, 1840, and merged with the Middleton school, preserving the original name by special act of the State Legislature. The school was said to be already in "successful operation with near sixty students, and is cordially cherished by a church containing upwards of two hundred members." The prospects were considered to be "flattering," and efforts were being made to commence the next session with a college course "as thorough as that of any establishment in the South." The prediction was made that "with a trifling effort at unanimity on the part of the denomination of the State, failure is next to impossible." The Committee recommended that Judson Institute be "adopted as the College of the Convention," and the report was adopted.

The next year the report shows: (1). The Institute will shortly have buildings of every description; and (2). "The Trustees have already been compelled to incur liabilities . . . And if the whole burden of its pecuniary demands are suffered to fall on a few . . . the cause of education will sustain a deep wound which will cost the labor of years to heal." The Convention resolved "That the Board be authorized to make such arrangements as may be necessary to bring the Judson Institute legally under the direction of this body."

A year hence plans had matured to raise an endowment of \$100,000.00 to "meet all demands in sustaining an extensive and efficient college establishment" while it was agreed that the proceeds from tuition may be appropriated to the erection of necessary buildings. "In order to escape all embarrassment," they insist, "we must avoid debt." Rev. T. S. N. King was appointed by the Board as General Agent to solicit funds, who traveled 950 miles up to the time of the 1843 Convention, giving only part time, collecting the sum of \$148.78. But the legal transfer of the Institute had not been made to the Convention, "nor could it be, without the sanction of the Legislature." But admitting this to be accomplished the report went on to elucidate, "The inquiry would arise whether there is a reasonable prospect that said Institute will unite the denomination through the State . . . It has failed hitherto to do so, can the difficulties be removed? In the same connection it was announced that the citizens of Canton and Madison County were manifesting "great anxiety that should the Convention determine to establish a Literary Institution of high character, it should be located in the vicinity of that place . . . A site (supposedly Sharon community 8 miles east of Canton) not surpassed in beauty and appropriateness in every respect, with as much land connected with it as the Convention might want would be donated for the purpose—the place is as healthy as any in the surrounding country." They had already raised a subscription of "upwards of six thousand dollars."

Finding itself in a strait betwixt two, the Convention appointed a committee of fifteen "to

examine the Judson Institute now located at Middleton . . . compare inducements at that place with those of other points and report all the facts to the Board (of Directors); and if it shall appear that the denomination cannot be brought to concentrate upon Middleton . . . then the Board shall proceed forthwith to make a location that will most unite the denomination; . . . provided, however, that nothing further be done until the sum of \$75,000.00 be secured as a fund believed to be sufficient . . ." This committee reported to the Board a year later, 1844, "that they had not performed the duty assigned." Which report was received and the committee at length and recommitted to an enlarged committee on Education, when read, was discussed at length and recommended to an enlarged committee "with instructions to report at our next session." In the Board's report to the Convention the Corresponding Secretary, N. R. Granberry, mournfully states that "Our feelings hitherto have been too sectional to effect this great and desirable object . . . If talking, and passing resolutions, and appointing committees would build a college, we would have had one long since."

At the next sitting of the Convention in 1845, the Committee on Education does not mention Judson Institute; neither does the report of the Executive Board. But during the session a special Committee was raised, Rev. J. G. Hall, Chairman, "to inquire into the connection between this body (if any) and the Judson Institute at Middleton" which reported and the Convention voted, that "This Convention has never collected or disbursed any funds, appointed any Trustees, or otherwise had any agency in managing said institution; and in our opinion, (are in) no way responsible for it." Strangely they disown it, and Judson Institute collapsed.

Thus again the Baptists of Mississippi suffer a set-back. Their energies are not yet concentrated upon an institution of learning, for which a goodly number had hoped. And "hope deferred makes the heart grow faint."

—BR—

THE UNUSED KEY

(By J. A. Lee)

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First, I want to give my hearty endorsement to what Bro. E. B. Hatcher has to say in the last Record on the following subject: "Ought Southern Baptists To Face The Real Issue?" To my way of thinking this is one of the most timely articles that has appeared in The Record in many months, and deserves to be copied by all of our religious papers and to be read by all our Baptist people and those who are so handy and ready to put on drives.

Bro. Hatcher has found the fly in the ointment, and has also offered the only remedy to remove the fly, i. e., that of giving the local church with its pastor and officers their God given place.

Now in the second place, I desire to offer some thoughts on the "Unused Key." How often have we read in our religious papers when some drive was being advocated: "The pastor is the key to this matter."

Yes, they say he is the key, but when the drive is put on he becomes the unused key, and some outside force or committee takes the thing in hand and puts on the high pressure method and on leaving they generally take the enthusiasm with them and as they ride away they might be heard to say: "Didn't we put on a wonderful drive in that church?" "Yes," the other fellow is heard to say, "that church could never have done that." Yes, they made a wonderful drive—they succeeded in driving the Holy Spirit, the pastor and the deacons to a back seat and left them there, and in the future the state forces begin to wonder why things are in such a woeful condition from a financial standpoint. My idea about it is this: The pastor that is generally called the key to the situation, has become the unused key, and he and his folks are just letting things drift along.

How shall this be remedied you ask? My answer is this. Let the pastor find out the needs of the state work through our State Secretary, then let him call the church together in conference, every member being notified, then let the church set apart a day for special prayer, praying most of the day and on a following Sunday let the church under the leadership of the pastor and other officers put on the every-member canvass without any outside force or committee. This method, I believe, would cause the church and officers to feel more keenly their responsibility and the offerings would be more easily brought in and the church would get a greater blessing out of it and grow in grace and usefulness. We would also learn that so much organization, committee work and drives are not needed but they are just so many fifth wheels to the suffering cause.

I feel that I am getting on dangerous ground, and may cause some brother to explode and if so here is all I have to say: If any one feels that he must explode just let him retire to some old field about a mile away and get on the highest point in it and then explode and by doing this he will get rid of unnecessary gas and no one will be hurt.

I have been pastor in Mississippi for many years, and I think I know what I am talking about, and I do know that many, many of our pastors and churches have become very much discouraged over this matter and have just about given up. They feel that outside forces have taken things in hand and they have about concluded to let them have it. Now let me say this, if some of our state officers and forces could just get on the inside and look out instead of being on the outside looking in they would be in better position to see things just as they are and would understand just why we are headed for the financial rocks that are ahead of us.

Now let me give this bit of information and you will be better able to see what I am trying to say. This past summer I was talking to one of our South Mississippi preachers and pastors, and in ability he easily stands ahead of the average preacher, is pastor of four good country churches and has some afternoon appointments. In the course of our conversation I asked him how he was getting along with the state work? And he said: "We are not doing much." And when I asked him why he reluctantly replied: "I am tired of having outside forces to tell me what to do in my work." Now what this brother said to me might be said by many others if asked the direct question and they would give a direct answer just as this honored brother did.

Now I believe in the every-member canvass, and while I was in the pastorate I always advised the church to put it on and cooperate with the Board in its work. However, we never had any outside force to come in and do the work for the church would agree to do it and with their own forces put the drive on, and in this way the membership felt more keenly their obligation and we had very little trouble in getting the offering. Brethren I am thoroughly convinced that the local church and its officers constitutes the key to the situation and I am also convinced that they must be used, for, if the pastor and his officers cannot put on the every-member canvass and thus provide for the budget it is useless to have outside forces come in and put it on. Now my prayer is, that we may let the Lord have the right of way in all our efforts in carrying out His work. If the pastor is the key let the key be used and in doing so he will in turn use his deacons and other officers in his church to the honor of the Lord.

May the Lord bless the state forces and the Board and help us to let the Holy Spirit have the right of way in all we do.

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Dr. Theo. Whitfield has been called to a church in Missouri. He has spent about half his ministerial life in that state and the rest in Mississippi.

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# Housetop and Inner Chamber

Dr. D. M. Ramsey, for many years president of Greenville Female College, becomes pastor of the church in Pelzer, S. C.

It is not too early to be getting things ready to send to the Orphanage at Thanksgiving, on the cars which are provided without charge by the railroads. Or if your church is in driving reach of Jackson, load up a truck and send it in.

Thanks to brother Mason for a good list of new subscribers sent in from Liberty Association, a territory we have not been able to cultivate much heretofore. Thanks to all the brethren and sisters who are helping during this special campaign.

Dr. T. J. Bailey is almost swamped by letters inquiring about historical matters going back 50 or 60 years. This is on account of his memory, which seems to be fine, reaching further back than the memory of most men. This is particularly true concerning prohibition history. He says he would be pleased to answer all questions that come to him, but he has retired from active work and his income is not sufficient to take care of the postage account. He would be glad to do the writing necessary to full answers to all important questions, if return postage is sent to him.

Dr. H. M. King, pastor of Calvary Church, Jackson, is assisting Dr. E. K. Cox and the saints in Gloster in a good meeting. This gave the editor the privilege of supplying at Calvary Church on Sunday, the church which has possibly the largest Sunday school in the state. Their associational letter read on Sunday reported 72 baptisms for the year and 137 additions by letter. The local membership is 1,704, and absentee membership 511. The church gave to the cooperation program \$2,252.70. There are five Women's Missionary Societies; 253 in the B. Y. P. U., and 1,766 enrolled in the Sunday school. It is always a joy to worship with these people.

Our meeting at Immanuel Church, Hattiesburg, closed last Tuesday night after eight days of glorious fellowship and feasting under the ministry of one of God's great preachers. It was our good fortune to have Dr. Harmon Holcomb of Tupelo with us and we all feel that we shall never be the same again after the ministry of those blessed days. Dr. and Mrs. Holcomb spent the time in the home of President W. E. Holcomb which was a real joy to both families and to us all. The music was led by brother M. S. Varnado and we have never seen him do it better nor have our people ever responded in a more splendid way. There were two largely attended services at the church each day besides a number of prayer meetings on the Woman's College campus and at the church. There were forty-one additions to the church, making the number of additions since opening of school seventy-one—H. L. Spencer, pastor.

"Billy" Sunday, world-famous Evangelist, began a five weeks' campaign in the Walnut Street Baptist Church of Waterloo, Iowa. Dr. Warren L. Steeves is the pastor of this church. Twenty churches are cooperating in this campaign. The Young People's work, under the direction of Miss Florence Kinney and Rev. Harry D. Clarke, began with the most successful meeting they have conducted in years. To avoid the building of a tabernacle to accommodate the great crowds, the large auditorium of this church has been reseated and every available space utilized. A spirit of unity and cooperation that is very exceptional prevails among the ministers of the city.—Pastor.

The students of the Baptist Bible Institute in New Orleans report for three weeks in October 295 sermons preached in mission stations, 250 people dealt with personally, 58 professions of conversion, and 1,378 people attending the services.

Rev. L. N. Chappell passed away in Atlanta Oct. 9. He had been for several years a missionary in Central China. He was a native of North Carolina, an alumnus of Wake Forest and the Louisville Seminary. At the Seminary it was our privilege to enjoy his friendship.

Montgomery Association in Alabama is planning a Curb Market to be held during the State Convention. The people in the county are asked to bring their produce to town, have it assembled at a given place and sold, the proceeds to go to the Cooperative Program. We see no reason why this plan could not be worked out in many counties. What do you say about it?

There are many friends of the Baptist Bible Institute who desire to help the work here in this great training school and in this needy mission field, and who are not in position to make cash contributions. They can, however, send us gifts in kind which we can use in our dining room. We shall be glad to give credit to the individual or society or church at the market values here in New Orleans. A group of societies or churches may band together and send supplies by truck. Such gifts in kind will be the same as money to us.—W. W. Hamilton, President B. B. I., 1220 Washington Ave., New Orleans, La.

Prof. W. E. Thompson passed away after an operation at Mayo's hospital in Rochester, Minn., a week ago. It is said the operation was for brain tumor. Prof. Thompson had long been prominent as an educator in Mississippi, being superintendent of the agricultural high school at McAdams in his native county of Attala, at Noxapater, and at Meadville. His last work was as head of the school at Fulton. He was for two years superintendent of the Baptist Orphanage in Jackson. Mr. Thompson attended Mississippi College, and took a course in law at the University, being later admitted to the bar. He had no children of his own, but aided many young men in getting a college education. His wife has been of invaluable help to him in all his work, and the sympathy of a host of friends goes out to her in her bereavement.

Simpson County Association met with the church at Harrisville for two days last week. The house was full of folks, and the spirit of the meeting was fine. Rev. J. P. Williams was re-elected moderator and brother C. W. Black clerk. Devotional service was conducted by the editor. A number of visitors were recognized, among them Drs. R. B. Gunter, Wayne Alliston, Edgar Holcomb, C. S. Moulder, G. W. Riley, Oscar Autritt, brethren Ashworth and Chapman. Dr. W. T. Lowrey was present second day. The brethren were generous in the time given to the visitors. A digest of the letters was read later which showed 19 W. M. U.s and a good number of other auxiliaries. There were 100 baptisms among Sunday school pupils. Over \$10,000 were given for local uses and \$2,241.65 for missions, etc. The sermon by Rev. C. C. Jones was forceful and well received. He talked about "the true gospel and what to do with it." Speakers included brethren Gunter, Alliston, Holcomb, C. S. Moulder and the editor. The dinner was abundant and satisfying. We could not remain for the second day.

Pastor H. G. West has recently baptized twelve into the membership of the Second Church of Tupelo, and fourteen at Ecru.

Dr. W. E. Farr says the meeting at Calvary Baptist Church, Jackson, Tenn., was one of the greatest meetings of his life. God was present in power. There were fifty-three additions.

The editor had the pleasure of preaching to the loyal group of folks at Pocahontas last Sunday. Dr. Whittfield has been preaching for them since pastor Howard Spell gave up the work, but he was visiting in Missouri last Sunday.

Rev. W. R. Haynie has resigned the pastorate of Prichard, Ala., after three years' of service. In this time 336 have been added to the church and the Sunday school has grown from 142 to 384. He was formerly pastor at Pascagoula, Miss.

F. J. Eubanks, clerk says: "The George County Association of Missionary Baptists passed the following resolution: Resolved: That the George County Association of Missionary Baptists go on record as voting against any change or modification of the Constitution of the United States."

Churches that wish to see their ministers come to old age with a dependable income should now make their wish come true by entering heartily with their ministers into the Service Annuity Plan of the Relief and Annuity Board. The cost is slight when compared with the blessings that such participation will bring. The Relief and Annuity Board pleads with the churches in their ministers' behalf, and urges that Service Annuity be included in the 1933 budget along with other items of local expense.

A special service was held in the Picayune First Baptist Church, Wednesday night, for the ordination of five new deacons, J. R. Stuart, B. Whitfield, Buford Walker, J. R. Furr and Oliver Williams. The Rev. Mr. Varnado of Mississippi Woman's College of Hattiesburg, preached an interesting sermon, and Mr. Holcomb, president of the college, delivered the charge after he had welcomed Rev. R. K. Corder to Mississippi. The First Baptist Church has made a remarkable gain since Rev. R. K. Corder came here March 1st. Last night there were seven new members added to the roll, five for baptism and two by letter, making 107 since he has been here, 52 for baptism and 55 by letter. We have not had our revival yet.

Kosciusko Association met last week with County Line Church, just over in Leake County. There was a house full of people and a fine brotherly fellowship. Dr. A. T. Cinnamond had been honored many years by being elected moderator, so he insisted on the honor being passed around. This resulted in the election of Rev. H. M. Whitten, who has lived and served many years in this part of the state. Brother J. W. Miller was elected clerk. Brother D. L. Brown has been active in this association for a long time and is good for many years more. Visitors included J. E. Byrd, P. I. Lipsey, L. A. Roebuck, and brother Ward. The sermon by Dr. A. T. Cinnamond was on the "Two Greatest Preachers in the World," the ordinances of baptism and the Lord's Supper. It was good to hear the ordinances set in their proper place as was so well done in this sermon. Text. I Cor. 11:26. The brethren appointed a committee to draw up suitable resolutions of respect for the late Prof. W. E. Thompson, who was reared in this association. The people of the community served a good dinner. The editor was given twenty minutes just before dinner to present The Record. Time is worth more to The Record in the first morning than any other session. As a result we received a good list of subscribers. Brother J. E. Byrd spoke immediately after dinner on "The Cooperative Program." He was enthusiastically received. We could not continue through the other meetings.

# Editorials

In his address on Christian Education made before the Hinds-Warren Association, Dr. W. T. Lowrey said that all three of our Baptist colleges in Mississippi are four-year standard colleges. Of the five standard colleges in Mississippi, one is a Methodist school, one a state school and the other three Baptist schools. They could not be so without their endowments, and they could not have been endowed without the bond issues by the Convention. Dr. Lowrey made it plain that people needed Christian education, not simply to prepare for professional life, but to be the right kind of parents.

—BR—

Dr. C. S. Maddry has been elected Executive Secretary of Foreign Mission Board in Richmond, Va., and has indicated his acceptance. Mr. Maddry is at present Secretary of the Promotion Committee of the Southern Baptist Convention with headquarters in Nashville, Tenn., having accepted this position only a few months ago. He is a native of North Carolina, an alumnus of the University of N. C. and of the Louisville Seminary. He has been pastor of leading churches in his native state and in Texas, and is recognized by Southern Baptists as a man of strong missionary convictions and of good executive ability. He was for several years mission secretary in North Carolina. We hope he may be able to unite all the people in support of this our greatest enterprise. It is a good time to remember him in prayer.

—BR—

Preachers who can do so study big books on theology. But the ordinary Christian, man or woman, would have a hard time getting through a book on theology. However many of the things in these books ought to be the possession of the ordinary Christian. Recently Rev. C. S. Wales of Blue Mountain has published a little book of nearly 100 pages bound in manilla paper which treats many of the subjects found in a book on theology. The treatment is simple and wholesome, consisting of scripture passages arranged under the following heads: The Bible, Can We Know God, How May We Know About God, What May We Know About Jesus, About The Holy Spirit, About The Church, About The Family, Plan of Salvation, Character Building, How To Use The Bible. These are things about which every Christian ought to be informed. The book costs twenty-five cents, or less in quantities.

—BR—

Dr. D. M. Nelson in his address on Christian Education in Jackson last week made it plain that education is a great power for good or evil, according to whether it is Christian or un-Christian. He said that ignorance and democracy are incompatible. Among the greatest American leaders he showed that many of them were products of Christian schools. Over forty per cent of the school teachers in Mississippi are from Christian colleges. The primary purpose of the Christian college is to train men and women for Christian service. Ninety per cent of our missionaries got their training in Christian colleges. Mississippi has sent out fifteen foreign missionaries. For the past thirty years the secretaries of the Home Mission Board have been Mississippi College men. The secretaries of our State Board for the past forty years have been Mississippi College men. It is against the principles of our government for state schools to give Christian training. The atmosphere of a Christian college is wholly different, and necessary for Christian growth. Dr. Nelson's life ambition was changed by his going to Mississippi College. So with Secretary R. B. Gunter. Dr. G. S. Dobbins, now of the Louisville Seminary was led to the Lord while in Mississippi College. It is worth any cost to bring our sons and daughters to their highest Christian efficiency.

Pastor J. E. Barnes of Ocean Grove has put The Baptist Record into 26 homes in his church. We hope Alabama will send us more pastors like him.

—BR—

An Episcopal Church in New York City which it is said was closed by the vestrymen because they did not wish negroes admitted to the service, was forced open by the bishop and services held with all alike participating.

—BR—

The city of Hattiesburg is this week celebrating the fiftieth year since its founding by Captain W. H. Hardy who was at one time president of the Mississippi Baptist Convention. The city bears the name of his wife.

—BR—

Dr. B. C. Land writes that Clrake Association at Stonewall had one of its best sessions. Dr. H. R. Holcomb of Tupelo is with him in a meeting at Quitman, closing this week. Large audiences from the first service, with wonderful sermons and the interest high.

—BR—

The Baptist Students of Mississippi closed a great convention at Columbus Sunday. The meeting next year will be held at Hattiesburg. D. M. Nelson, Jr., of Mississippi College is the new president; Miss Lucy Carlton Wilds is vice-president; Miss Catherine Simmons, reporter.

—BR—

The Bolivar County B. Y. P. U. Association will meet at the Baptist Church, Shaw, Mississippi, Sunday, October 30. The subject for the program will be **Transformed Membership**. There are two banners being offered, one on mileage, and one on efficiency. All unions of the county are urged to send as many representatives as possible.

—BR—

Dear Editor: Perhaps some of my Mississippi friends would be interested to know that we have recently closed a good meeting in our church at Bagdad, Florida. The preaching was done by Dr. L. O. Dawson, Birmingham, Ala., who brought splendid, stirring messages. Twenty additions were had to our membership during the meeting, eighteen of them on a confession of faith. The church was drawn together in fellowship and quickened in zeal for the Master. The depression has not hurt us spiritually, and we are pressing forward with a strong faith in the wisdom and goodness of God.—H. D. Wilson.

—BR—

Hinds-Warren Association met with First Church, Jackson, last week. The Committee on Program consisted of pastors W. H. Morgan, D. A. McCall and J. P. Harrington. Dr. B. H. Lovelace and brother W. R. Hollingsworth were re-elected moderator and clerk. The song services were conducted by Messrs. W. G. Mize and Otis Thompson. The songs by the Misses Thetford were greatly enjoyed. Rev. J. A. Lee conducted the morning devotional service. Visitors recognized were Revs. J. P. Williams, B. A. McCullough, D. W. McLeod, C. C. Jones, W. A. McComb, C. Rushing, and Mrs. J. L. Johnson. Two great addresses were made in the morning by Drs. W. T. Lowrey and D. M. Nelson, on Christian Education. And the people listened with pleasure and profit to the sermon by pastor J. E. Cranford, on the text, "The field is the world." The lunch served by the ladies of the church was of the best in kind and abundant in quantity. In the afternoon the subject of State Missions and the Cooperative Program was presented by the editor. Brother E. C. Williams made a good talk on the Every Member Canvass, as did also brother J. E. Byrd. An excellent address was made by Dr. G. P. White on Foreign Missions. His heart is in the work and he moved all our hearts. There was considerable discussion of the Temperance question and the same resolution adopted as the one elsewhere published as adopted by the women. At night there was an excellent report with appropriate remarks by Chief Justice Sydney Smith on our duty to the old preachers; and a strong address by Dr. Joe Smith of Jackson on "The Devil's Short Cuts to Happiness," or social evils.

## EATING THE CHILDREN 2 Kings 6:26-7:20

—o—

This is not the first time a serious financial depression has been upon the world, or some part of it. There are many along the highway of history. They have had much the same causes and the same effects. In the days of Elisha the prophet the Israelitish city of Samaria was besieged by the Syrians. The famine was such that people were starving. War is always the foster mother of poverty and misery. In this case in Samaria an asses head was selling for a fabulous price and people snatched at refuse to satisfy hunger. The king with an inner garment of sackcloth was walking around on the wall. A woman in misery accosted him, asking for help. He answered in despair. But this was her appeal:

Yesterday by agreement with another woman we cooked and ate my child. Today we were to eat her child, and she is refusing to carry out the agreement. A horrible story! So it is. And so it was to the king who heard it. It shocked him almost into insanity. He turned away in a tempest of anger and said "God do so to me and more also if the head of Elisha the son of Shaphat shall stand on him this day." And he sent to have him brought. But the story turns out differently.

Here's where the lesson fits our times. In times of financial stress and threatened or actual famine, about everybody becomes hysterical. Temporary insanity seizes many people and they do things which would horrify everybody under ordinary conditions. Here is a case where women turn cannibals, and by agreement eat their own children, violating the deepest and finest instincts of human nature, to satisfy hunger. They do things which wild beasts of the jungle are hardly capable of.

Now we are thinking of the Baptists of Mississippi, and on out to the Baptists of other sections of the world. We have been complaining of having a hard time, and we have been ready to toss our most precious possessions as sacrifices to the angry waves of adversity, or to appease the hungry wolf at the door. Of course we do not call it by the ugly name of cannibalism. We talk about the "process of elimination," about sacrificing some of our institutions to save something else. We use euphemistic phrases to cover our hysteria.

We use strong language to condemn the Chinese who toss their little girls to the dogs or leave their old people to die of want. But we may be guilty of no less crime when we fail to take care of our institutions which train the minds of our young people, or make no provision for the boards which look after the poor and helpless among our old people or our sick folks. We talk of discontinuing a school as if it were no more than the trimming of our finger nails.

The king of Samaria sent to wreak his vengeance on Elisha the Lord's servant. There is no use to resist God. And it is a poor answer to make to God's providence to try to put his ministers out of business.

But we pass to another fact. The famine did not last always. God was able to end it anytime He chose. And in this case twenty-four hours was time enough and God would bring abundance. Elisha says, "Tomorrow about this time," deliverance will come. He had just said, "This evil is of the Lord." When we can acknowledge that our sufferings are the evidence of His displeasure and the method of His rebuke, deliverance is near.

If Baptists of Mississippi could spend one day on their knees, acknowledging God's chastisement, confessing sins, imploring His forgiveness, pleading for the return of His favor, then relief would come to all our beleaguered interests.

—BR—

A Spaniard has invented a "fish lung" which he claims extracts oxygen from water like the gills of a fish, enabling one to remain under water indefinitely.

Thursday, October 27, 1932

**FOR HIS SAKE**  
Secretary H. L. Martin

In the last few weeks, besides looking after the work in the office and visiting various associations, the Secretary of the Education Commission has spoken at Clarksdale, Lyon, Jonesboro, Marks, Greenville, Leland, Hollandale, Water Valley, Charleston, Grenada, Winona, Starkville, Mathiston, Laurel, Ellisville, Pascagoula and Moss Point; and everywhere he has found our people deeply interested in our Christian Education campaign and seemingly determined to do their best for its success.

Of course there have been difficulties and delays—as is always to be expected. Conditions are never exactly right for such an effort. Money is scarce and local obligations are pressing. Some have almost forgotten that there is a God, as they wallow in the Slough of Despond. No plan which could be developed would entirely satisfy everybody.

Yet all over Mississippi our pastors are preaching about Christian Education, while our laymen and women are thinking and praying about it. We are proud of our Baptist Schools; we love them. Building upon the foundation of the past, they are rendering a glorious service—better perhaps today than ever before. They are practicing the most severe economies. But we had to "standardize" them or let them die. To make them and keep them "Standard" from year to year Mississippi Baptists directed their Education Commission, as their agent, to contract certain obligations. We mean to pay these obligations; hence the present campaign and the necessity that we shall, by God's blessing, "put it across."

A well-tried plan has been recommended which hundreds of churches have adopted; it provides a committee of solicitors in every church—one worker for each thirty resident members—who will inform themselves and then endeavor personally to secure an offering, large or small, from every church member, old and young alike. This is the plan; and IT WILL WORK. We cannot afford to depend, in so serious a matter, upon a "hit-or-miss" collection. We can succeed only by THOROUGH PERSONAL SOLICITATION IN EACH CHURCH.

Yet we are contending not for a plan but for results. Where a church decides to follow some other plan in making its offering, we ask the Father's blessing upon whatever plan is chosen. The main thing is that every church should MAKE AN OFFERING, endeavoring to reach each individual Baptist in the way that will really bring best results.

The State Convention authorized a month's campaign and this must be completed before we assemble at Gulfport. Therefore if the dates suggested for taking this offering do not fit in with your church's program, select some better time before the State Convention and persuade your fellow-church-members to do their utmost.

It is God's work. By His blessing we can succeed! For His sake we must not fail.

**BR**

Brother J. M. Porter of Laurel has recently sent in forty-one new subscriptions to The Record. It is friends like this who make the work a joy.

**BR**

A Chief Justice of one of our State Supreme Courts in a personal letter to the Secretary of The Relief and Annuity Board, said in reference to an address which he (the Judge) was to make before one of our District Association, "I realize that anything I may say on the subject will probably pass unnoticed and be forgotten, but I do not intend that the aged ministers shall suffer from anything I may fail to say on their behalf." May his tribe increase a million fold. Far too many preachers and laymen are neglecting to say what very greatly needs to be said on this subject. These are trying times for our aged ministers.

# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## SIGNS OF THE TIMES

### Discouraging Signs

When the Pharisees asked Christ for a sign, He replied by saying that they could determine the character of the weather by certain signs in the sky and then asked if they could not discern the signs of the times. While they had asked for a sign, yet Christ had been giving them signs from the beginning of His ministry. The signs given may have convinced them of His divinity, but their sins ensnared them so that they were unable to follow Him. He implies in this same connection that their sins constitute the hindering cause. He says that a wicked and adulterous generation seeketh after a sign.

There are those today who seem to be seeking for a sign. They are not willing to accept the signs which are already being given as sufficient evidence that the Lord is still on His throne, is dealing with His people in accordance with their practices. The signs have been so clear for some years until he who runs should be able to read.

There is a tendency now on the part of our people towards little things. There are those who claim that we have too many institutions as a Denomination, that we have laid out our work on a plan which is entirely too large. They are claiming that we are unable to keep the building, the foundations of which have been laid. This has been the trend of our thinking until many of our people have deceived themselves into believing that we are giving too much when the records are to the contrary. When two-thirds or more of our churches are making no contributions whatsoever to the Cause of Christ beyond their own environs, it is absurd to claim that they are giving until it hurts. If we continue to talk little things, we shall become a little Denomination. Our doctrines alone will not make us great. The promulgation of them will and to promulgate them men must be sent and to be sent they must be supported.

We should reverse our thinking and think of our possibilities. Think of having all of our schools clear of debt. Think of having them sufficiently endowed. Think of having them full to their capacity. Think of their efficiency being unsurpassed. Think of having our hospitals out of debt and endowed so that every worthy charity patient could find relief. Think of an orphanage so equipped and so endowed and so supported as to be able to receive every worthy orphan who appeals for help. Think of a state mission board which is so supported as to enable it to take care of every destitution within the state, to provide houses of worship for the more than 300 homeless churches and with every church in the state having regular preaching. All of these things could be if our people

## RECEIPTS FOR SEPTEMBER 1932

### 246 Churches Sent in Contributions to the Cooperative Work, 212 Churches Sent in Designated Gifts

We are giving below a list of the churches with their pastors which made contributions through the Baptist Convention Board office during the month of Sept. If there are any corrections in the names of the pastors or their addresses notify the Baptist Convention Board office. We are trying to secure a correct pastor's list and would, therefore, appreciate any corrections.

Church	Pastor	Address	Budget	Special
Alcorn County			\$ 5.00	\$ .....
Antioch, E. Strickland, Belmont			1.35	
Cane Creek, J. O. Guntharp, Rienzi			78.95	24.70
Corinth 1st, T. W. Young, Corinth				10.70
Hinkle Creek, G. M. Savage, Jackson, Tenn				

would only think in that direction for a while. We follow the course of our thinking. Such thinking will carry us forward rather than backward.

With this tendency to reduce the Lord's work, we should be able to read the signs of the times. If the present tendency is not sufficient, what we shall give later on this same subject may help us to find ourselves.

### Some Hopeful Signs

The attendance upon the district associations since the 6th of September has been much better than we have seen it for many years. The attention has been good. The people have listened with attentive ears. They remained with the work better than heretofore. There was less levity than in other years. The people are more serious minded, all of which is encouraging.

There are some encouraging features in connection with our school work. The President of Mississippi College informs us that voluntary contributions have been sent in as an expression of confidence and with a desire to help that College. Through the influence of the President of the College, the President of the Board and others, satisfactory adjustments have been made with the floating indebtedness of the College. A plan has been worked out whereby it seems that the College over a period of years will be able to retire this indebtedness and save its honor, its credit and its creditors. In like manner a satisfactory plan has been worked out for the indebtedness on the buildings. Generous concessions have been made by the creditors, showing confidence in the College and expressing thereby a desire to help it in its worthy and indispensable work. The College now has a fighting chance. There is an objective towards which it can work with assurance of arriving at its destination through a period of years. Other institutions and other states may repudiate indebtedness, but this should never affect our own state. Some of us voted against certain bond issues, believing that already too many had been issued. We did this in all good faith, but the majority of our people thought otherwise. But while we did so vote, we shall never vote for repudiation. We must pay our debts.

Another hopeful sign is the interest manifested in the Every-Member Canvass to be put on from November 27th to December 4th. Conferences are being held in every district association and many of the brethren have expressed themselves as believing that the Every-Member Canvass and the Cooperative plan offer salvation for our work. The Cooperative plan is growing in favor, the Cooperative plan is doing practically all the work which is now being done for missions, education and benevolences. Our aim is the enlistment of larger numbers.

Liberty Hill, M. C. Rowlands, Burnsville	8.00	
West Corinth, Raymond Butler, Corinth	14.00	
	107.30	35.40
<b>Benton County</b>		
Curtis Creek, O. B. Renick, Hickory Flat	10.00	
New Hope, J. L. Courson, Ashland	1.00	
	11.00	
<b>Bolivar County</b>		
Benoit, J. E. Kinsey, Merigold	5.00	
Cleveland, I. D. Eavenson, Cleveland	20.00	31.20
Duncan, S. W. Rogers, Rosedale	9.50	7.12
Gunnison, G. E. Evans, Gunnison	10.00	
Merigold, J. E. Kinsey, Merigold		6.15
Pace, G. E. Evans, Pace	5.50	2.65
Rosedale, S. W. Rogers, Rosedale	21.35	16.93
Shelby, Jewel Burson, Shelby		13.70
Skene, R. S. Howard, Skene	5.00	
	76.35	77.75
<b>Calhoun County</b>		
Bruce, S. P. Andrews, Houlka		2.00

(Continued on page 14)

**"THE DEPRESSION IS OVER"**  
By O. E. Turner, Associate Pastor  
First Baptist Church, Knoxville, Tenn.

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"The depression is over." This was the word of optimism with which a great business man greeted his associates as he walked into his office a few weeks ago. No, he had no reference to the business side of the depression. His fortune had already been swept away. No sign of improvement of his financial condition was in sight. But said he, "The depression is over."

Pressed for an explanation, the man proved to be "clothed and in his right mind." He was speaking as a man who had come to accept the Christian viewpoint of life. Why should any Christian be the victim of mental or spiritual depression? God is still on His throne. So long as this is true, the song of Habakkuk will be the song of those whose faith and affections center in Him: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

The distressing conditions that prevail in the business world are being used of God to help many thousands of people do what Habakkuk did, and what the business man did, find their way back to a vital, joyous, humble faith in Him. The fires of evangelism are burning anew in our churches and in our hearts.

I dare to think that our preachers are losing their spirit of restlessness and the constant desire for change that characterized so many of them in the days of prosperity. With hungry hearts looking up to them and crying for the bread of life, the grass in the other pastures has ceased to lure so many of them. They are losing themselves in ministering to others, and finding great joy in doing so, right where they are.

Likewise I believe the churches are seeing less of their pastors' faults and more of the fields that are bending white unto harvest. Values that have mixed and misplaced are appearing in their true light. Churches are losing themselves in tasks that are big and worthwhile.

Not the least blessing that has already come to the churches out of the business depression is a new appreciation of the importance of the Bible plan of financing the Kingdom of God. In prosperous times it was fairly easy to maintain a respectable program by special collections and the regular contributions of a few of the most faithful and wealthy people in the church. The result has been most disastrous for a large number of our church members who have gained not the slightest sense of personal responsibility for the finances of the church with its program of giving the Gospel to all the world. With the collapse of fortunes, and the widespread unemployment among all our churches, we were forced back upon God's plan—every member, every week, as God has prospered.

The result has been almost unbelievable where the plan has been faithfully applied. The example cited by Dr. Clay I. Hudson in a recent article published in some of our papers, is typical of what has taken place in many churches. He quotes a pastor as saying: "In spite of the worst financial condition our people have ever known, inspite of three banks failing in our town, in spite of being in a great industrial center, with everything shot to pieces, our church has had the best year with its finances in our history. Our people, all of them, large and small givers, are giving each Sunday and we are meeting all of our obligations to missions and benevolences and current expenses."

—BR—

At the meeting of the Hinds-Warren W. M. U. meeting recently, strong resolutions were passed opposing the repeal of the Eighteenth Amendment or any weakening of the enforcement laws. Copies of these resolutions were ordered sent to all candidates for Congress.

**WASHINGTON AND CHAPLAIN GANO**

By T. J. Bailey, D. D.

Part V

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Conclusion. If tradition, that Washington was immersed is correct, as is set out in former articles, he made a long stride away from the practice of his church. Whether, however, that tradition is correct or not, we have conclusive evidence from his own words that he differed diametrically and fundamentally from it on the all-important question of religious liberty. As a sample of his utterances, he wrote in his reply to the General Committee of the United Baptist Churches of Virginia, in May 1789, as follows: "I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience. . . . If I could have entertained the slightest apprehension that the Constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical Society, certainly I would never have put my signature to it; if I could now conceive that the general Government might ever be so administered as to render liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution." This statement flies squarely into the face of the practice and history of the Episcopal Church, where it has had full power. That is the animus which it inherited from its mother, the Roman Catholic Church. The Episcopal Church, be it said to its discredit and shame, has persecuted others in the United States, to the point of imprisonments and whippings. The Baptists have always stood for religious liberty. One who can not accord to every other one the right to believe and act in religious matters as he feels and believes he ought to do, is not a real Baptist, it matters not how orthodox he may be in other respects. Soul liberty is basic and fundamental to true Christianity. As a Baptist, I would not advise any one who is not a Baptist to unite with a Baptist Church. It would only mean discord; for "can two walk together except they be agreed?"

If Washington was immersed, and did not partake of the Lord's Supper with his church because he did not regard the members scripturally baptized, and held to the principle of religious liberty, he held two strong points of Baptist faith, which differentiated him to that extent from the Episcopal Church in doctrine and practice.

If he was not immersed, it seems that the great body of circumstantial evidence and trustworthy tradition is inexplicable. So far as the fact and act of baptism are concerned, they remain the same whether Washington was immersed by Chaplain Gano or not. But, if he was immersed because he understood the Bible to teach immersion and in obedience to the dictates of his conscience, it seems he is entitled to the credit of it by the world.

The following reasonable conclusions are drawn: 1. Washington was a devout Christian; 2. He was immersed by Chaplain Gano; 3. He believed the Bible taught immersion; 4. He believed in absolute separation of church and state—in soul liberty; 5. He believed that all men have equal rights; 6. He was a true patriot.

—BR—

Dr. C. W. Culp of Queensborough Church, Shreveport, was recently guest speaker at a student meeting in Dodd College. His subject was "Building a Life," specifying the "location," "foundation," "plan," and "materials." The art students had a good exhibit at the State Fair, and the students in Journalism sent a delegation to the State Press Association. The college was also well represented at the State Baptist Student Union Convention at Pineville.

**SPURGEON AND MOODY**  
By Rev. A. Cunningham-Burley

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"In preaching, you cannot produce at the same time the impression that you are clever and that Christ is wonderful."—Principal James Denney.

I sometimes wish that we had a photograph of Spurgeon and Moody sitting side by side, or standing together, for that matter, after the manner of Goethe and Schiller on their pedestal in Wiemar. It is true that an absurd cartoon was published many years ago shewing Spurgeon and Moody playing at billiards with Joseph Parker standing sneeringly in the background. But even that grotesque attempt succeeded in shewing how very much alike they were in heavy physique.

When Moody met Mr. Gladstone, the great statesman, after a moment's survey of the sturdy form of the evangelist said, "I wish, Mr. Moody, that I had your shoulders." Quick as a flash the American responded: "And don't I wish that I had your head." Yet I remember having seen a phrenological report and chart of Mr. Moody's head which was both ingenious and intensely interesting. It is said that much of Mr. Moody's success might be attributed to the absence as well as the presence of certain abilities and qualities. Too much reasoning or critical power, or even a greater imagination than he possessed, might have lessened his influence. The report however went from the head to the heart by declaring, that Moody, whatever his phrenological limitations might have been, was a man of tremendous humanity. Professor Drummond would have been in hearty agreement with this opinion, for did he not say that Moody was one of the greatest humans he had ever met? And if Henry Drummond had come into Spurgeon's orbit he would have arrived at the same conclusion concerning the Tabernacle pastor.

Yet the pronouncement that Moody and Spurgeon were men of intense humanity needs safeguarding. When we say that a man is human it is customary to suggest some fault or folly upon which we look with leniency and pity. We like to draw our great men a little nearer to us on the common ground of personal short-comings and imperfections. "To err is human," we say, and thus we apologise for those weaknesses and absurdities which make us feel that other folk are men of like passions with ourselves. When, however, we speak of the broad humanism of the two men whom we are considering, we use the term in its most generous and inclusive sense. We make it stand over against everything which is hard, conventional and artificial.

Nor is this all. The great religious leaders of mankind have been something more than humanists. They have been enthusiasts. One thinks of Calvin and Luther with their fiery energy kindling the new life of Europe. One recalls Whitefield and Wesley rousing the slumbering religious sense of England and by the blessing of God, giving Protestantism a fresh lease of life. Moody and Spurgeon were in the same glorious succession. The marvelous thing about them was their ability to keep on keeping on. All history teaches us that the great difference between men is energy. The secret of great men is, that they never seem to get tired. They are alive, through and through. Everything about them is vivid, intense, alert. No wonder the big successes and first prizes go to them. Plenty of people have the brains of a Napoleon but they fail to achieve greatness because they tire too easily. Their lack of energy, and vital reserve lets them down at the critical moment.

Walter Bagehot insists upon this in one of his celebrated reviews. He tells us that there are too many "half-excellent people" in the world. They have all the knowledge, all the culture and all the requisite taste for noble achievement. But it all comes to nothing because they are deficient in the secret vigour which alone can turn good qualities to the best account. Have we not met persons of this sort? They carry about with them an atmosphere of

listlessness and languor. They are lacking in virility. That is why they depress others, and for the very same reason, that is why others detest them.

Spurgeon and Moody (not to mention others that might be named) were men of untiring energy. They began life with the grand inheritance of a plus-vitality. They seemed surcharged with moral electricity which tingled and flashed wherever they went. No wonder the world listened to them. Small wonder that multitudes responded to their appeals, recognized their irrepressible superiority and surrendered to their leadership.

Gamaliel Bradford who knew Moody intimately and heard him frequently was able to say: "Moody was most himself, most energetically alive when he stood up before a vast expectant audience to preach the Gospel. The excitement of doing this effected a striking change in his manner and appearance. If you chanced to pass him in the street, he looked heavy and stolid. His neckless head, sunk between his thick shoulders; his full beard, masking all expression, did not suggest any great radiance of spirit. But the presence of a multitude had the power to transfigure the man and he became for the time being quite another person." To this estimate of the man we may add Dr. Campbell Morgan's opinion. "Moody's virility was equal to any strain. As he moved forward, those who were his helpers were constantly retiring for a time for very weariness. Not so he. No one could say to him: 'The spirit is willing but the flesh is weak.'"

Everyone who knew Spurgeon would agree that the same things might be safely said of him. In physique, solid and thick-set, his eyes inclined to be half-closed through apparent weariness. But slumbering vitality was always there, ready to be called forth instantly, when the occasion and opportunity arose. The consciousness that he was to deliver God's message to a listening assembly seemed to inspire his whole being and call forth his magnificent reserves of strength and courage. Preaching the everlasting Gospel would invariably put glory into his eyes, fire upon his tongue and impressive dignity into his entire personality. As one looked at Spurgeon and listened to him, one felt that one was in the presence of an intensely virile personality through whom the Spirit of the Living Christ was powerfully operating.

"Oh! pray," says Dr. John Smith in his Duff Lecture, "pray to be delivered from a lifeless and languid listlessness! Some ministers can only bestir themselves as they are bestirred. They are as incapable of conveying any of their feeble vitality to a dying world as indoor plants of dispersing heat to the shivering shrubs outside the greenhouse."

Vitality, not only in the pulpit but day after day—that was the secret of Spurgeon's unique and undisputed ascendancy. When the fourth volume of his autobiography was published Dr. Robertson Nicoll gave it a very sympathetic review. The title of his appreciation was: "How Mr. Spurgeon spent his weeks." The question was asked by Dr. Nicoll (himself an untiring worker) "Can anyone read the programme of Spurgeon's week and not feel that he himself is in comparison an idler and a trifler? Spurgeon made no fuss or boast. Persons of great vitality usually have about them an air of repose and leisureliness."

It is true of great men, that their stern determination to get things done has caused them to make serious overdrafts upon their vital powers to such an extent that their physical organism has suffered in consequence. But this is just the sharp, sweet, penalty-sting for living intensely and concentrating one's whole being on a fixed and final purpose. If it is said that Spurgeon drained his vitality so that his body was no longer capable of housing its tenant, we must repeat what has already been said many times, that the particular work that Mr. Spurgeon did in the world, could not have been carried out

by any sparing of energy. It had to be done at high pressure if it was to be done at all.

Then again, one thinks of these two magnificent men not only in the terms of vitality but also of versatility. Paul Bourget has given us some golden lines on the character of Dante Gabriel Rossetti. He describes him as a poet and painter of equal force. He could treat the same subject with both brush and pen. He could unite the love of symbolism with the minute study of reality. He could use lovely words in such a way that they became poetry. With equal facility he could embody his ideals in colour until they became the highest art.

I have long regarded Spurgeon and Moody as men possessed of a dual genius. Orators and organizers, evangelists and educationalists, blending in delightful harmony the love of the Gospel which tends to the regeneration of human lives, and the implications of that same Gospel which tend to the furtherance of the Kingdom of God amongst men.

Take the case of Moody. When his son says that his father lived solely for the glory of God and for the spread of the Gospel of Christ, the proposition is, in a sense, perfectly true. Turbulent activity and evangelistic appeal was Moody's atmosphere. He swung out over the world, trailing crowds behind him. He had none of the burdens or obligations of the settled pastor. His life as a preacher had perpetual movement. It was always new scenes, new faces, new opportunities and new triumphs. The keen and constant enjoyment of his great Missions gave to his career an element of exalted and exhilarating success. But nobody knew better than Moody himself, that his fervent evangelical appeals were of a somewhat temporary nature. They seemed to pass with the occasion. It is not surprising therefore to remember, that this tireless soul recognizing the wider applications of the Christian Gospel should have become in later years an educational enthusiast. I have preserved a news-clipping dated February, 1881, which runs: "Mr. Moody has received ten thousand pounds for a School at Northfield for boys whose parents are unable to educate them. They must be promising and such as, if educated, would make good preachers and missionaries. Moody intends to have the boys work for two hours, study for two hours and play for two hours in the forenoon and the same in the afternoon until they get older, when play will decrease and study and work increase."

The development of that original idea into the Schools of Mount Hermon and Northfield have shewn the versatility of Mr. Moody's mind. Lacking educational advantages in his early days, he was eager that others should enjoy such privileges in an evangelical atmosphere where, by the blessing of Almighty God, spiritual results could be created and conserved.

Spurgeon's dual genius, as we know, shewed itself in a similar way. It cannot be too often repeated, that Spurgeon recognized quite early in his ministry the solemn implications of the Gospel he preached. He produced the lines of his teaching and saw exactly what was involved in his message. He appealed to the young, but what about fatherless children? They must be cared for. Result—the Orphan Homes at Stockwell. Young men attended his ministry. Many of them were conscious of their slender educational equipment. They must be taught. Hence—the Evening Classes in Temple Street. Other young fellows hearing through his burning words the call to the holy ministry must be trained for their life-work. Hence, the Pastor's College. Then there were the outsiders, too indifferent to be touched or too far away to be reached by the living voice. They must be evangelized somehow. Hence, the Colportage work. What of the aged who have outlived children, friends and usefulness? For them, said Spurgeon, there must be light at eventide. So following the precedent of New Park Street, some Almshouses were built in the neighbourhood of the Tabernacle. Thus Moody and Spurgeon were men of dual genius and rare versatility.



Dr. William James  
ROBINSON

Says

"For your sakes he became poor, that ye through his poverty might be rich," II Cor. 8:9.

The richest of the rich became the poorest of the poor in order that his enemies might become the heirs of infinite wealth and never fading glory. He gladly sacrificed all that through his grace we might inherit everything.

Every great social achievement is the immediate result of human sacrifice. "The blood of the martyrs is the seed-of the church." Many of us deplore the immorality and crime that is deluging our country;—and the worldliness that is destroying the spiritual power of our churches. No one but a martyr can face this situation unflinchingly; and nothing but an army of martyrs can turn the tide of unrighteousness.

If we ever pay our denominational debts and make our churches glorious in spiritual power it will be after we develop a truly sacrificial leadership.

But their profound humility crowned all else. The psychology of those who work in the immediate presence of multitudes is profoundly significant. The writer, the painter and the sculptor do their work in solitude. The glow of any glory comes to them dimmed and obscured by distance. The preacher on the other hand, gets his glory direct. He acts consciously upon his public and his public reacts upon him with a quick and intense excitement. And preachers are human—very human, sometimes! Popularity makes its subtle appeal and only a great soul can disentangle it from unselfish motives, those motives, I mean, which profess to work exclusively for the benefit of others.

No one knew better than Spurgeon and Moody the insinuating power of egotism and how (if only given the chance) it could dominate and destroy their best efforts. A brother-evangelist once complained to Moody of the opposition he had met. "I can tell you, Sir, why they opposed you" said Moody. "Why?" whimpered the persecuted one. "Because you spoke and thought too much about yourself," was the sage reply. Ruskin was right when he said that all truly great men have a curious undersense of powerlessness. They feel that the power is not in them, but through them and that they could not do or be anything else than God made them. This makes them incredibly humble and merciful. Spurgeon and Moody were two of the most unassuming men who ever lived. Yet there was about them both an unmistakable dignity, as of those who were conversant with great affairs and conscious of great responsibilities.

Let us leave it at this. Whatever else might be said of Moody and Spurgeon, this much emphatically remains, that they were men who while they lived and laboured as contemporaries were intensely virile and versatile. Also refreshingly human-hearted and humble-minded.

BR

A member of another denomination sends to The Religious Herald money for two subscriptions that the paper may be sent to some who are unable to pay for it. We have recently had good brethren or sisters to send subscriptions to friends while the subscription price of the paper was at a special low rate. It is good mission work.

BR

One of the most shocking accidents of recent months was the drowning of nineteen negro men and women who were returning to Louisiana from a Baptist association in Meadville, Miss. They were pinned in a bus which plunged through a gate into the Mississippi River at Natchez. The death of the unfortunate people brings sorrow to many homes and sympathy for them into many hearts.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
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Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

"Good Tidings of Great Joy to All People" is the theme of our Week of Prayer for Foreign Missions. The poster used is "The Announcement to the Shepherds" by Blockhorst. The Foreign Mission Board has issued a booklet entitled "Great Joy" for the use of societies and circles during November.

This booklet was prepared by Blanche Sydnor White and contains five chapters as follows: The Joy of the Pioneer, The Messengers Multiplied, Joy Unspeakable, Joy in Harvest, Shall We Keep Faith? As you study this booklet your heart will ring with "Joy" because of the opportunity we have of spreading "Great Joy." One free copy is being mailed to each W. M. S. President and Y. W. A. Counselor this week. Other copies may be obtained at 25c a copy from the Baptist Book Store, Jackson.

This booklet will not be used for programs in December.

—o—

Our hearts overflow with thanksgiving when we think of our loyal superintendents. It has been such a joy to see them in action in so many of their annual meetings this fall. They can always be depended on in every activity of the Woman's Missionary Union. Many of them have already put on their Launching Out Luncheon. This week Copiah, Hinds-Warren, Lauderdale, Lincoln, Marshall, Montgomery, Pike and Tallahatchie are holding theirs. There may be many others that haven't written me about them. Will you, who read this, join in prayer with us that we in Mississippi may extend His Kingdom.

—o—

One of our superintendents, Mrs. Ernest Brookshire, Meridian, was called on to walk through the valley of the shadow of death this week, when her husband was called home. In passing through the city I saw her for a few moments—though heart-broken, she was able to look up to Him, through her tears and testify that He giveth grace for every trial. She will appreciate a note of sympathy from her sister superintendents.

—o—

I hold in my hand a list of the aged ministers and the widows of those gone on before. There are names of 28 ministers and 26 widows. A red line is drawn underneath two of the ministers names, indicating that these two have been called home recently. Before it is too late lets remember the others by sending them some remembrance for Thanksgiving and Christmas.

—o—

### HELPING THOSE THAT HELPED

Elizabeth Briggs Pittman

—o—

I

Deut. 10:8, 9: "At that time the Lord separated the tribe of Levi, to bear the ark of covenant of the Lord, to stand before the Lord to minister unto him, and to bless his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord in his inheritance, according as the Lord thy God promised him."

The Hebrew economy was in advance of anything that has thus far characterized our churches. The Levites, set apart to the service of the sanctuary, were provided for on a magnificent scale. Having no proper inheritance among the Children of Israel, they, nevertheless, were assured from any possible want from cradle to grave, and their widows and orphans after them. The abundant tithes and offerings, the levitical cities and their suburbs, and the sacredness of their calling, assured to all those who stool be-

## Our Young People's Column

"The ladder of life is full of splinters but they hurt worse sliding down."

No matter what we undertake there will be disappointments that tend to discourage us, until we quit trying entirely, or just stand where we are. In our extension program we meet many leaders or prospective leaders who see no way to perfect an organization when we know there are untold possibilities. Just keep on. Remember the old cow that John Wesley saw peering over a high brick wall as a friend was telling him of his difficulties. Wesley said, "Look at that cow. Why is she looking over that wall?" When the friend replied he didn't know, Wesley said, "It's because she can't see through it and there's a lesson for you and me. When our troubles loom so high and thick in front of us until we can't see through them, the thing for us to do is look up and over them."

Across the street now there is an erect, gray-haired, well groomed man in his street clothes out washing the show windows of a Bakery Shop. Time and time again he has attended to the inside business but who would have dreamed he could be such an efficient window-washer! Yet, how we admire him for his versatility. If the windows need washing, let us wash them! We may not be able to be as immaculate as he is, when it's over, but at least others will know that we are ready to do any service that comes to hand. Let each of us see the needs of our own local church and association, and then begin to do our part in answering those needs.

Yesterday, as I was walking along a residential street of Jackson and feeling a bit discouraged I was gladdened by a merry tune across the way. I looked over and to my surprise there was one of our college presidents whistling happily as he walked along,

"Glory, glory, hallelujah!"

As we go marching on!"

I was ashamed of my own anxiety. If he, with all of his problems and business could meet life so happily, I needed something of his spirit. I prayed for courage to sing "Glory, glory, hallelujah as we go marching on!" How much is implied in those last two words. "Marching On!" Let us make them ours in the activities ahead.

Joy! Joy! Joy! A note this morning assures me that Mr. John Lake, our beloved and wonderful missionary from China, can be with us for our Intermediate G. A. House Party, Oh, Girls and Leaders, if you only knew the half of his power, his personality, and his pleading, nothing on earth could keep you from Blue Mountain, Nov. 11-13. How I do hope to see you there! The loveliest of plans are being made for us! I just wish I could tell you all the surprises in store for you. You must come to know them all.

fore the Lord to minister to him, the most ample, continuous and unfailing supply of all their wants.

II

Num. 18:24: "But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit; therefore, I have said unto them, Among the children of Israel they shall have no inheritance."

The veteran is entitled to rest, even when his strength remains. The tenderest of care should be his when his strength has gone with his years.

III

Num. 35:2: "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities around about them."

There are men who see to it that even the aged, worn-out beast of burden is provided for. Shall we be found less considerate of human beings?

IV

Deut. 12:9: "Take heed to thyself that thou forsake not the Levites as long as thou livest upon the earth."

Shall we pension the soldier, and fail to provide for the preacher?

V

Deut. 14:7: "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee."

Queen Elizabeth requested a merchant to go abroad on her service, and when he mentioned that his own business would be ruined, she replied, "You mind my business and I will mind yours."

VI

1 Cor. 9:13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

We believe God never meant the place of a minister to be ordinarily one of ample means or elegant luxury; but he does mean that no minister should be entangled in affairs of his life; and to prevent this, it is more important than any other one thing to assure every servant of God that, whatever self-denial may be incident to the days of his actual and active labor, when the day of work is over he shall not suffer want for the necessities of life; or, if prematurely called hence, shall not leave a wife and children to be cast on the charity of the very church he has self-denyingly served.

VII

1 Tim. 5:18: "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward."

Many a man of the world would provide for a faithful old dog or the family horse better than the churches provide for those who have served their Master and humanity faithfully until infirmity beset them.

VIII

Prov. 3:27: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

To neglect any one who needs our help is to neglect Christ himself.

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## East Mississippi Department

By R. L. BRELAND

### IN MONTGOMERY

Tuesday of last week, accompanied by Bro. T. P. Grantham, I visited the Montgomery County Associational meeting. It met this year with Hays Creek Baptist Church a few miles northeast of Winona. According to the records this is the oldest Baptist Church in Montgomery County, organized in 1837.

The meeting was in session when we got there and Bro. M. P. Taylor was reading the report on Christian Education. Rev. N. G. Hickman made a splendid talk on the report and the writer had his say specially emphasizing the Debt-paying Effort now on. The body was already organized when we arrived, but I learned that Rev. W. R. Storie was re-elected moderator, W. M. Henderson was re-elected clerk and treasurer, and Rev. N. G. Hickman was elected vice-moderator.

Sixteen of the 20 churches were represented. Mrs. B. A. Talbert read the report on Publications which was discussed by N. G. Hickman. F. O. Martin read the report on Sunday Schools. The associational sermon was preached by Rev. N. G. Hickman, the new pastor at Winona. His text was Romans 8:30 and Acts 13:39. His subject was Justification and he handled it well. He is sound on the doctrines of grace.

At the noon hour the ladies of the church and community spread a bountiful dinner in the shade of the oak trees. After the large crowd had eaten to a full satisfaction, there were many baskets full left. Starvation, which most are looking for constantly, has not hit that community yet.

Among the visitors present were noticed A. J. Wilds, of the B.Y.P. U. representing the state Mission Board, Mrs. Ned Rice, Leader in W. M. U. District Three, Willard Knight, of Carroll County, R. L. Breland and T. P. Grantham, of Yalobusha.

Afternoon Chess Wilkins, teacher

of men's Bible class at Duck Hill, led the devotional. The report on Missions was read by Willard Knight and discussed by A. J. Wilds. The W. M. U. report was read by Mrs. W. R. Storie and discussed by her and Mrs. Ned Rice. Social Service was read by four parties: Hospitals, Judge Vernon Rowe; Children's Home, by W. B. Cox; Ministerial Relief, by H. E. Hammond; Prohibition, by C. H. Arlidge, and discussed by Judge Rowe and Bro. Arlidge. B. Y. P. U. report was read by Miss Bernice Pyron, or rather is to be sent in and discussed by Bro. Wilds.

The following statistics were given by the committee on digest of letters: Churches represented, 16; baptisms, 68; total membership, 2,089; deaths, 17; Sunday school students, 744; B. Y. P. U. members, 199; 4 W. M. S. with 160 members.

The session lasted only one day. It voted to meet with Poplar Creek Church in 1933. Rev. Hackett Dyre was selected to preach the annual sermon. All seemed to enjoy the meeting very much, and the writer was specially delighted with his association with the brethren and sisters of Montgomery County.

### BAPTIST PASTORS MEET

Scuna Valley, near Coffeeville, was the meeting place of the Baptist Pastors' and Laymen's Bible Study Assembly Oct. 17th. Owing to rain and road conditions there were not as many present as usual. However,

a good day was had. Rev. R. B. Patterson, of Calhoun City, preached a great sermon on New Testament methods of church activity. It was a sermon much needed in all our churches. At the noon hour a lunch was served to all present. The pastors attending were E. R. Henderson, W. W. Simmons, R. B. Patterson, Harvey Gray—accompanied by his wife and daughter—J. M. Hendrix, E. T. Putnam, J. M. Lewis and R. L. Breland. Afternoon was used in discussing Revelation 17 to 19 chapters. E. R. Henderson discussed 17th, J. M. Lewis discussed 18th, and Harvey Gray discussed 19th. All was well done. It was agreed to meet with Central Baptist Church, Grenada, next month on Monday following the second Sunday, at 10:00 A. M. The change in time was necessary because of the meeting of the State Baptist Convention following the third Sunday. Come up and be with us.

### NOTES AND COMMENTS

Judge Vernon Rowe, of Winona, son of our beloved Dr. A. V. Rowe, of sacred memory, and who for twenty years was Secretary of Missions in our state, is one of the leaders in the Montgomery Association, a lawyer that carries his religion with him into his profession. More like him are needed.

It was stated at the Montgomery Association, and correctly so I presume, that Montgomery County was the first in Mississippi to vote out saloons. Those who spoke at the meeting, brethren Rowe and Arlidge, were in favor of keeping them out of the whole country for ever.

In a letter from Bro. Frank E.

Skilton, who assisted in the Educational work in our state in September, written from Savannah, Ga., among other things he said: "I read with inspiration your paragraph on leadership in The Record of Oct. 13th. You sounded the key note. What we need during these times are leaders of charges and not leaders of retreats." Thank you.

District Three is organized for the Educational Effort 100 per cent as to Associational Chairmen and nearly so as to church chairmen. The eleven fine brethren who are acting so gladly as Associational Chairmen in the eleven counties are hopeful and on the job. Sorry that Rev. B. W. Hudson, first appointed chairman in Tate County, is leaving the county soon and had to give up the chairmanship; but we have Rev. W. W. Grafton, of Coldwater, who accepted the place smilingly and with a song in his mouth—whether it was in heart or not. His full list of church chairmen are in already. Rev. B. F. Whitten will assist him in that county.

Rev. B. W. Hudson has resigned his pastorate at Senatobia. He is one of our good pastors and preachers and it is hoped that some pastorless church in the state will communicate with him and secure him as pastor. He is well trained for his work.

Just a few days now in which to save our denominational schools or perhaps, lose them. This effort to raise money for the payment of some pressing debts made in standardizing our three fine colleges will show the mind of the Baptists of the state as to whether they want Christian schools or not. The coming state Baptist Convention will possibly be governed by the results of the effort as to its future policy towards these colleges. If we succeed in raising a goodly portion of the \$70,000 needed it will be an inspiration to the Convention to continue as now in the school work; but if the effort is a failure there may be a move to sell or otherwise dispose of our schools, part of them at least, and those remaining, some of them, might be demoted from the Standard. Therefore, if Baptists love our colleges and want to keep them they will support to the best of their ability the offering for the payment of these pressing debts. A few days now will tell. The loss of any one of our splendid colleges, or even being demoted from the standard, would be a calamity that it would take decades to get over, if we should ever do so. Every Baptist in the state is able to give something, one cent up to many dollars, and that will save them. I feel sure our Baptist people will save the situation.

### HELP THESE WOMEN

The Woman's Christian Temperance Union, cooperating with other dry organizations, is interested in electing a dry majority in the next congress; and has sent the following to W. C. T. C. members and field workers:

"There is too much vitality in the dry cause to let the next congress go wet by default; every effort must be made to show congressional delegates the necessity of standing for prohibition and appropriations for enforcement.

"As impossible as it seems to good Americans, wet propaganda is already aimed to prevent appropriation for federal enforcement. This would be nullification; and would open a free field for unsurpassed criminality among the illicit liquor dealers in New York and other states with no liquor laws and no enforcement. It would remove the arm of the federal government from many localities which cannot cope with the criminal element flourishing under local political corruption and wet support.

"Leading wets have warned their followers that it is impossible to repeal the 18th Amendment. But it is possible to nullify prohibition by a wet majority in one branch of congress. The motivating spirit behind the wet drive is desperate enough to turn the entire criminal liquor traffic loose on the women and children of America without adequate protection. Their present plan includes opening the entire coast line and the Canadian and Mexican borders to the liquor interests of foreign countries which have displayed familiar and suspicious interest in the doings of the organized wets in this country. In our opinion it is a treacherous and traitorous move; but it is the danger confronting us and we are calling on every dry organization, every church and every home loving American to let candidates know the majority of American people want to keep the liquor traffic out and want the laws prohibiting liquor enforced to the utmost."

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## The Sunday School Department

SUNDAY SCHOOL LESSON FOR  
SUNDAY, OCT. 30, 1932  
Prepared By  
L. D. Posey, Jena, La.

Subject: The Christian and Law Observance. (The World's Temperance Sunday).

Golden Text: Whatsoever a man soweth, that shall he also reap. Gal. 6:7.

Scripture for study: Rom. 13:1-7; Gal. 6:7-10; for supplemental study: Prov. 23:29-35; I Cor. 9:19-27; I Pet. 2:11-17.

### Introduction

The five books of the Bible from which passages have been selected for study on this date, are so widely separated in point of time and place of writing, it takes more than a few brief sentences to set them forth correctly.

Solomon became king in Jerusalem, about 1022, B. C. He it was that wrote most of the Book of Proverbs, and from which we get the finest description of the effects of drunkenness to be found in literature of any kind.

Paul wrote his first letter to the church in Corinth while in Ephesus about 56, A. D. corrected date. The one written to the church in Rome, was about 57, A. D., and while in Corinth on his third Missionary journey. His letter to the churches in Galatia was written about the same time, and perhaps the same place as that one to the church in Rome.

It is believed that Peter wrote his first epistle about 65, A. D., and perhaps while in Babylonia.

The day this lesson is to be studied is known as "The World's Temperance Sunday." That means that wherever the "International Sunday School Lessons" are studied on that date, the general theme will be "The Evils of Intemperance." For us the subject, "The Christian and Law Observance", is about as indefinite as the other; so we usually bring it down to the discussion of the enforcement of the Eighteenth Amendment. When that is done, say what you may, but we are compelled to enter the realm of politics.

### The Lesson Studied

That the use of intoxicating liquor for beverage purposes is the greatest curse that ever blighted the human race, is a well known fact. That the Eighteenth Amendment was written into our National Constitution after more than fifty years of public discussion, and after thirty-three of the states were legally dry by legislative enactment, and then adopted by the largest percentage of the states that ever passed upon a national constitutional amendment, is also a well known fact. Furthermore, our nation has had the greatest period of prosperity since the adoption of the Eighteenth Amendment she has ever had, and which has made it possible for us to reach the present stage of the world's greatest financial depres-

sion without revolution and bloodshed without our own borders, is recognized by thinking people. That this law is as well enforced as the other laws are, is borne out by actual figures, and known to those who care to inform themselves, despite the tremendous efforts made to defeat, or prevent their enforcement. But in the face of all these facts, we are suddenly confronted by a nation-wide effort to repeal this constitutional amendment. We ask ourselves the question, "Why?" More than one thing may enter into the answer to our question, but chief of all is that professed Christians have not observed this law as they should have done, and have thereby opened the way for the fight that now confronts us. After this amendment and the laws enacted under it, went into effect, if all church members had obeyed that amendment and those laws themselves, and assisted the enforcement officers as they should have done as good citizens, we would not now be in our present unhappy plight.

That civil government is of Divine appointment, is clearly taught in the Bible. That it is for man's benefit and for God's glory is equally true. That God's curse is upon drunkenness is well known by all who read the Bible. Now since all these are facts, it naturally follows that whoever violates any civil law which is not contrary to the righteous will of God, is not only a criminal in the eyes of the law of the land, but is guilty in the sight of God of having sinned against His will. But this is only one phase of crime connected with this issue. It is the Christian duty of every person entrusted with the right of franchise to cast his ballot only for persons who will faithfully enforce all laws. Then the man who is elected or appointed to any office which requires the administration of an oath before he enters upon his duties, takes up-

on himself a solemn oath to uphold the Constitution of the United States, and that of the state in which he lives. Therefore, every law administrator who takes that oath, and then fails to enforce, or help to enforce the Eighteenth Amendment, and the laws enacted in accord therewith, perjures himself. In other words, he swears a lie. If they are not willing to be governed by the oath of office taken, but take it any how, then they show themselves criminal at heart even before entering upon the performance of their official duties. They should either enforce the laws or refuse to take the oath. If only the administrative officers in this nation who are members of evangelical churches would conform to their official oaths, the prohibition, and as for that matter, all laws would be enforced. It is the duty of all the law enforcement officers to enforce the laws if they have to deputize others to help them. If need be the United States Army can be called into action. That being true, then to say the Eighteenth Amendment and the laws enacted thereunder cannot be enforced, is to say that the criminal element in our land is greater than the government itself. That means that the criminal element in this nation runs the affairs of the government. What an admission!!!

But while using the probe and scalpel, why not remove the skin and take out the core? Every person who registers as a voter, also swears to uphold the Constitution of the nation and his state. Therefore, every person who is qualified to vote, and then violates our prohibition laws, is guilty of false swearing. The wets then say, "Since all you say is true, we should repeal the prohibition laws to keep from making criminals of all our people." No so. The law makes no man a criminal. It only reveals what was already there. Furthermore, if all laws were repealed that are not perfectly enforced, then we would have no laws. Anarchy would prevail. That is what the devil and the wets want.

With all these facts before us, it shows that if the Eighteenth Amend-

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ment is repealed, it will be because church people do not regard their solemn oaths nor observe the laws of their country. That God's curse will rest upon a country composed of such citizenry, is too well taught in the Bible to be questioned. If this nation lets the whiskey evil return, then that will constitute one of the horrors for this country of the great tribulation of the last days of this dispensation. Thank God the wise virgin Christians will be removed before that last period of three and one-half years begins.

—BR—

### PONTOTOC

It has been our pleasure to hold the following revivals this summer: Shiloh Church in Eastern, North Carolina, (my first pastorate), Rev. W. D. Morris, pastor, with 33 additions; New Hope Baptist Church, Pontotoc County, Rev Johnie Johnson, pastor, with 38 additions; Algoma Baptist Church, Pontotoc County, with 34 additions.

It is my opinion that the people are turning slightly towards the Lord during these hard times, more so, than during the "Good Old Days."

For the last five Sundays we have conducted county conferences concerning the Every Member Canvass and the interest is far greater than it was last year.

Our fall work at Pontotoc is getting started nicely. We have had seventeen additions in the last two Sundays and the old and new teachers for the coming year beginning their work with new vigor. The B. Y. P. U. work of our church is probably making more progress than any other department due to two facts. First, because there was plenty of room for progress and second, because we have a very fine corps of workers. Last Sunday night the attendance was one hundred and twenty out of an enrollment of one hundred thirty-two.

Cordially yours,  
A. L. Goodrich.



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**A Liquid Remedy**  
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Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

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CAPUDINE**

## SOUTHERN BAPTIST HOSPITAL

I should like to cite for the consideration of the readers of your good paper an example of the benevolence of the Southern Baptist Hospital at New Orleans.

The 10-year-old daughter of our pastor, the Rev. G. A. Smith, had suffered severely for three weeks. She had been treated at heavy cost but failed to respond. In despair, as clerk of our church I appealed to the Southern Baptist Hospital. Time for a reply was not even allowed to elapse. The child, in a critical condition, was rushed to New Orleans. Supt. Louis J. Bristow very graciously received the little girl. Dr. Carroll W. Allen, staff surgeon, kindly proffered his services. His rare skill and the facilities of the Hospital were unstintingly employed in snatching the child from the very shadow of death. Today, with continued expert medical attention and the sympathetic care of sweet Christian nurses, little "Billie" Smith has high hopes of recovery.

This was the first of seven calls for free service that day—October 7. All of them were magnanimously granted. The Southern Baptist Hospital is indeed nobly living up to its slogan of "Healing Humanity's Hurt."

And yet the meager support that this great institution gets from the denomination is appalling. Quoting from a letter written by Dr. Bristow to the Baptist pastors of New Orleans:

"The Southern Baptist Hospital has to pay, in round numbers, \$4,000 a month on the debt incurred in building and equipping the hospital. We are supposed to do this from receipts from the Cooperative Program. However, our receipts from that source are not sufficient—in September the total received was \$607.04.

"We are called upon by pastors and other church workers to do much free work, and we are expected to do it. Gifts received from the whole world with which to do charity services were \$11.50 for the month of September."

Printing a story some time ago about the care of the Hospital for an abandoned baby, the New Orleans Item said in part:

"The Baptist Hospital really hasn't any facilities for doing charity work, because their gratitude donations and little gifts, in sums from 50 cents up, only amount to about \$2,500 a year, out of which they manage to do about \$35,000 worth of charity work each year, nobody knows just how . . ."

I would say, after visiting the institution and seeing first-hand its great ministrations to the suffering, that the seemingly impossible in this respect is accomplished through the rare executive ability and most painstaking management of Dr. Bristow and the unselfish

spirit of the physicians associated with him.

"But we are unable to carry on the work in anything like the volume we have been doing unless our receipts from gifts are enlarged," Dr. Bristow declares.

I am informed by him that the average actual cost of per diem care for a patient at the Hospital is \$5.44 $\frac{1}{2}$ . The average churches in Mississippi and Louisiana—even the big ones—do not pay their hospitals enough in a year to keep a patient one day.

A great feature of Christ's ministry on earth was his healing. "Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them." —Matt. 15:30.

If the Baptist Churches in the Southern Baptist Convention area would each give \$1 a quarter to the denomination's hospitals, think of the possibilities for service that these institutions would have. The inclusion of these hospitals in every church budget cannot be too strongly urged.

It strikes me that, what with all the fanfare of special drives for Christian education and other causes (each has its place, of course), it is high time we were getting behind these neglected "orphans" of Baptist enterprises, the hospitals—that we were sharing with them their God-inspired task of "healing humanity's hurt."

Fraternally,  
L. Hardee.

—BR—  
BROOKHAVEN

The report of the First Baptist Church, Brookhaven, to the Lincoln County Baptist Association covering the work of the church for the period Oct. 1, 1931, to Oct. 1, 1932, shows the following: Membership reported last year 1,167, addition during the year, by baptism 75, by letter 64, total additions 139; Losses during the year by letter 50, death 12, erasure 1, total losses 63; leaving a present membership of 1,243. Sunday school: Enrolled last year 1,063, enrolled this year 985, average attendance last year 503, average attendance this year 521. B. Y. P. U.'s: Number Unions 7, enrolled in all unions 190, Daily Bible readers 113, taking Study Course 157, Systematic Givers 163. W. M. U.: Number of organizations 7, enrolled 275, enrolled in Mission study 235. Financial report: Gifts to local church work \$8,222.17, and gifts to Missions, Benevolence, etc., \$5,776.20, total gifts to all purposes \$13,998.37.

The Digest of Letters to the Lincoln County Baptist Association gives the following information concerning the churches: Number of churches in association 32, number reporting 32; membership 7,000, baptisms during year 390; Sunday schools reported 30, with an enrollment of 3,908; B. Y. P. U.'s reported in 20 churches with enrollment of 863; W. M. U. organizations reported in 19 churches with enrollment of 641; gifts of all organizations of all churches for local budgets \$21,

874.24 and for Missions and Benevolence \$7,184.94, making a total for all purposes of \$29,047.18.

—BR—  
HAPPY IN THE HOSPITAL  
A Baptist Bible Institute Experience  
Rev. Maurice Aguillard,  
French Student

Some years ago while I served in the U. S. Navy I had a good friend who served on the same ship with me. Later we lost track of each other. I came back to Louisiana and not long afterward I found the Lord and was saved. This friend was also a French Catholic from Louisiana, and at that time we were both sinners and were lost.

When I became a French missionary I began to look for my old friend to tell him about Jesus, but I searched in vain for him. All these years I never ceased to look for him and to desire that I might lead him to Jesus.

The Lord answered my prayer. He sent me to the hospital and I found him. He is now in the Coast Guard service and arrived here for treatment a day ahead of me. We recognized each other, and when I told him I was a minister he began to weep and said, "I am a lost man, and God sent you here to help me."

We became so interested in the plan of salvation that we forgot to go to breakfast. We talked about God's Word all day. That night after dark we went for a walk on the hospital grounds and stopped under one of the old live oaks. Making the way as plain as I could, we got on our knees and he was gloriously saved. He came up praising God and saying, "God sent you! God sent you!"

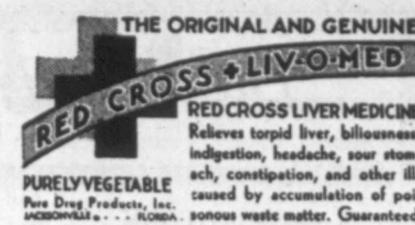
How good it was to be there and to know I had led my old Navy friend to Jesus. This is worth suffering for. He told me afterward that he had planned very seriously to commit suicide by jumping off the fifth floor of this building. I know more than ever that all things work together for good to them that love the Lord. My friend comes to me at night now and asks me to go down under that tree and pray with him there.

Another man, a backslider who has left his wife and five children, has promised me to change his evil way and return to his family if they will have him. He said he would go back to the Baptist church where he had once been a member.

—BR—  
ST. CHARLES AVE., NEW ORLEANS

The many friends of Dr. T. D. Brown, pastor of the St. Charles Avenue Church of New Orleans, will be interested to learn of the most unusual combination of events to occur on one Sunday, which he explained recently.

On first Sunday of October the life deacons, of which there are three, were being especially honored during the communion service. Bro. Joseph Manguno, seventy-one years of age and a charter member of St. Charles Church, as one of the two life deacons present, had just helped to remove the cloth covering the fable and seated himself along



beside the pastor when, without warning of any nature he fell backward in his chair unconscious. The deacons carried him to an anteroom and in a few moments he went to meet his Lord. It was Bro. Manguno's 53rd wedding anniversary. He was quiet, faithful and loved by all. Born in Italy he came to New Orleans as a small child. He leaves a wife and several children and grandchildren who rejoice in the memory of a faithful servant of God, a good father and a respected and honored citizen.

During the afternoon Dr. Brown performed a wedding ceremony before that same communion table. At night he buried two in baptism. There was the beginning of a new heavenly life, a new home life and two in the Christian life, all on the same day in the same room. Truly a most unusual coincidence, and experience hard to match.

—BR—  
INTRODUCING  
W. J. DERRICK, JR.

Thinking some of my friends of former years might be interested in knowing that my son, W. J. Jr., has been called to preach, and is now in Mississippi College, I am calling your attention to him with the hope that he may be of service to some of the churches who may be in position to use him. Those who have heard him say he preaches well for his experience. Give him an opportunity to prove his worth. Just 46 years ago Sept. 29th, I entered Mississippi College. A great deal of water has gone under the bridge during these years. I thank the Lord for His gracious dealings with me and mine as the years have gone by. With cordial regards to all my Mississippi friends and praying God's blessings upon them all, I am,

Fraternally,  
W. J. Derrick,  
Jonesboro, Ark.

—BR—

Doorkeeper (in public building): "Say, come back. Dogs are not allowed in here, sir."

Visitor: "That's not my dog."

Doorkeeper: "Not your dog? Why, he's following you."

Visitor: "Well, so are you."

## Gray Hair

**Best Remedy is Made At Home**

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

## HEALING HUMANITY'S HURT

A Baptist Institution where the Ministry of Healing may be practiced by those who wish to serve their fellow man.  
GIFTS AND LEGACIES ARE SOLICITED.  
SOUTHERN BAPTIST HOSPITAL  
New Orleans, La.

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## The Children's Circle

MRS. P. I. LIPSEY

### LESSON POEM

"God wants the merry, merry boys,  
The noisy boys, the funny boys,  
God wants the boys with all their  
joys,  
That he as gold may make them  
pure,  
And teach them trials to endure;  
His heroes brave  
He'll have them be,  
Fighting for truth  
And purity.  
God wants the boys.

"God wants the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls—  
God wants to make the girls his  
pearls,  
And so reflect his holy face,  
And bring to mind his wondrous  
grace,  
That beautiful  
The world may be,  
And filled with love  
And purity.  
God wants the girls."

—Anonymous.

### My Dear Children:

Not many letters today, so I suppose this is my chance to have a little talk with you. For some weeks I have had at one of our dining room windows a beautiful plant, set in a big concrete vase. It is a Sultana, more than two feet high and two and a half feet across, with flame-colored, five-petaled flowers. It is the pride of my heart, and the giver told me it would be in bloom all winter. (Maybe it will.) But within the past two or three days something has been the matter with it. On one of the two large stalks the leaves have withered, and each little branchlet has its crumpled, faded flower. So this morning at the advice of the head-of-the-house, I spread papers around and dug into the dirt on the afflicted side, taking the earth out six or eight inches deep—good black earth, that had been nourishing my flower. And after a short time, I saw him, the cause, I think, of all this trouble, a good-sized worm, up against the under-ground stalk. Of course I got rid of him immediately, and as I restored the earth, and cut off all the little withered branches, I thought, this flower is in a way like a child's heart—or a grown person's. How quickly our sin, our evil thought, can destroy its health, can blight its rosy bloom! If it remains untold damage will be done to the blossoming plant of your Christian life. Don't let it stay; get out your little trowel of Prayer-to-God-for-help, and the busy hand of Being-Sorry-for-Sin, and get that hurtful sin, untruthfulness, ugly temper, whatever it is, out of your heart. Then the flowers will bloom again there. Love, Helpfulness, Faith, Happiness, Kindness, as I hope I will see some coming soon on my Sultana.

I'm still hoping to have some letters about Dr. Hamilton's plan for the use of our monthly B. B. I. money. You remember, the plan was to use that money on the salary of the young teacher, Miss Vera Martin, who has a class in kindergarten of the little children of the married students of the B. B. I. This is a fine work and I should like to hear what you think of it.

Well, I had two things more to tell you, but must wait now till next week.

Much love from

Mrs. Lipsey.

—Bible Study Questions No. 17:  
October 27

Blind Bartimeus: Mark 10:46-52.  
1. To what place did Jesus come, on His way to Jerusalem?

### NEWS NOTES

Pastor A. L. Goodrich of Pontotoc reports some very successful meetings during the summer. The first one being at Shiloh Baptist Church in Pender County, North Carolina, where there were thirty-three additions to the church. The next one at New Hope Church in Pontotoc County, Mississippi, where there were thirty-eight additions to the church. The next one at Algoma in the same county with thirty-four additions. Brother Goodrich is one of the most incessant workers that we know of and we are not surprised at his great success.

The Baptist Church at Middleton, Tenn., (Hardeman County), celebrated the finishing of their new brick church by inviting Rev. O. W. Taylor of Milan, Tenn., to come to them for a revival meeting. There were twenty-three additions to the church, thirteen by baptism, and ten by letter. This was said to be one of the most wonderful meetings in the history of Middleton church. It is a fine illustration of God's willingness to bless any people who really sacrifice for His Cause. Notwithstanding the depression this church was seemingly built with as much ease as if times had been normal.

Rev. O. C. Rainwater of Jackson, Tenn., assisted Rev. Percy Ray in a great meeting at Tiplersville, Miss. There were eighteen additions, 17 by baptism.

Rev. J. F. Huffstatter who has for several years been pastor at Myrtle, Miss., was recently called to serve the church for another year.

Pastor J. B. Parker, who has just recently been called at Ripley, is now in the midst of a revival with Dr. R. N. Owens of Paris, Tenn., doing the preaching. They report fine services and good interest. The meeting will continue through most of next week.

Dr. J. W. Mayfield of McComb is doing the preaching at Lowrey Memorial Church this week. There have been about fifteen additions up to the present writing, and the meeting will continue through tomorrow night. Dr. Mayfield is a charming speaker, with the old-time gospel presented in the most attractive way. Not only are souls being saved and brought into the kingdom; but God's people are being revived in a wonderful way.

Rev. L. M. Keeling, pastor at Mavern, Ark., was recently admitted to the Baptist Memorial Hospital at Memphis, Tenn., for treatment. Brother Keeling is one of the truly great preachers and pastors of Arkansas, and one of the best friends the writer ever had.

We are to be with pastor Richardson and his good church at Blue Springs, Miss., in a Bible conference the first week in November.

—C. S. Wales.

In the familiar song, "Pull for the Shore," there is a line, "Cling to self no more," which as sung by the colored children in one of the schools, sounded strangely, and on having it said slowly, it was discovered that they were singing, "Clean yourself yourself no more."—Ex.

### SUNDAY SCHOOL ATTENDANCE OCTOBER 23, 1932

Jackson, First Church	792
Jackson, Calvary Church	937
Jackson, Griffith Mem. Church	486
Jackson, Davis Mem. Church	474
Jackson, Parkway Church	207
Jackson, Northside Church	82
Meridian, First Church	712
Meridian, 15th Ave. Church	506
Columbus, First Church	1,140
Brookhaven, First Church	589
County Line Church (Copiah Co.)	73
McComb, First Church	507
Charleston Baptist Church	212
Clarksdale Baptist Church	397

### B. Y. P. U. ATTENDANCE OCTOBER 23, 1932

Jackson, Calvary Church	215
Jackson, Griffith Mem. Church	212
Jackson, Davis Mem. Church	166
Jackson, Parkway Church	50
Meridian, 15th Ave. Church	134
Columbus, First Church	149
Brookhaven, First Church	196
County Line Church (Copiah Co.)	27
McComb, First Church	145
Clarksdale Baptist Church	107
Picayune, First Church	107

### RIVERSIDE ASSOCIATION

The Riverside Baptist Association, composed of churches in Coahoma, Quitman and Tunica Counties, met on last Thursday with the Tunica Church. C. S. Longino of Clarksdale was re-elected moderator, H. L. Carter of Lyon was elected clerk and J. B. Eavenson of Marks treasurer.

Seventeen of the twenty-one churches reported a total of 175 baptisms during the year. About \$25,000 was raised for local expenses and about \$4,000 for missions and benevolences. There are 21 churches listed in the association, with a total membership last year of 2,788. Only one church, and that a very small one, but what reported baptisms.

The Women's Division of the Association met on Friday. Mrs. D. C. Pierce of Jonestown was re-elected W. M. U. President for the Association. The reports were unusually good, and the addresses of Miss Traylor and Mrs. Doty added much to the meeting.

The ladies of the host church spread a bountiful meal both days in the Community House.

The association voted to meet next year with Walnut Church, a full-time afternoon church in Quitman County, of which L. S. Cole is pastor.

A little girl, who knew nothing about encores, found fault with the audience at a recent children's concert. "I know we didn't make one mistake," she exclaimed, "and yet they made us come out and sing it all over again."—Ex.

6 6 6

LIQUID - TABLETS - SALVE  
Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30 minutes.

666 SALVE for HEAD COLDS  
Most Speedy Remedies Known.

per 27, 1932  
TENDANCE  
1932

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Church 486  
church 474  
ch. 207  
rch. 82  
712  
church 506  
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opiah Co.) 73  
507  
urch. 212  
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NDANCE  
1932

ch. 215  
Church 212  
church 166  
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church 134  
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opiah Co.) 27  
145  
urch. 107  
107

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Association, in Coahoma, Counties, met with the Tunica of Clarksdale rator, H. L. elected clerk Marks treas-

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## B. Y. P. U. Department

"We Study That We May Serve"  
**AUBER J. WILDS, General Secretary**  
Oxford, Mississippi

### MRS. DOMEUGEAUX SUCCEEDS MRS. CONNER AT SHELBY

The Junior Union of Shelby, one of our Loving Cup winners for several years, is under the direction of a new leader. Mrs. Conner who has been leading them for several years resigns as leader and Mrs. Domeugeaux succeeds her in that office. Mrs. Conner has rendered splendid service and the Juniors have maintained the A-1 standard under her leadership. We feel sure that this fine record of these Juniors will not be broken under the leadership of Mrs. Domeugeaux.

### NEW ALBANY ELECTS B.Y.P.U. LEADERS

The new term of office for the B. Y. P. U. finds several changes in the New Albany list. Mr. Herbert Weaver is the new director of the B. Y. P. U. work, taking the place of Mr. Donald Baggett. Mr. Weaver is well qualified for this new work that has been assigned to him and we shall expect to see the work go forward in an unusual way. The leaders for the new term of the different organizations are as follows: Senior Union, Doris Rhea; Leader of the Intermediate Union, Mrs. Ed. Williams; Leader of the Junior Union, Mrs. A. G. McCuller. Miss Lora V. Smith continues as General Secretary and Chairman of the Efficiency Committee.

### UNION COUNTY TO ORGANIZE ASSOCIATIONAL B.Y.P.U.

At two-thirty on the afternoon of the fifth Sunday in October the B. Y. P. U.'s of Union County are invited in to the New Albany church for the purpose of discussing the work of the Associational B. Y. P. U. It is the plan of those interested in calling this meeting to organize that day and get a good start for making Union County the very best B. Y. P. U. county in the state. Divisional Vice-President J. W. T. Siler is expected to be at this meeting and will lead in the discussion and organization. Let every church in the county, regardless of whether or not you have a B. Y. P. U. be represented in this meeting.

### INDIANOLA HAS NEW INTERMEDIATE B.Y.P.U. THE "BEST YET"

Promotion day gave to the Indianola church and B. Y. P. U. department a new Intermediate B. Y. P. U. The Juniors that were promoted were promoted into an entirely new Union all their own. They decided to make their Union the best and therefore gave themselves the name "The Best Yet." Mr. A. N. Andrews, the efficient director, reports that the entire B. Y. P. U. department is on the upward trend. The new year beginning with October 1st. Leaders for the new term as listed as Adult president, W. L. Reynard; Senior president, Miss Allie Mae Bryant; Intermediate Leader (15-16) Miss

standard and if we have made the error we will be happy to correct it.

### SUMMIT B.Y.P.U. DAILY BIBLE READERS RECEIVE CERTIFICATES

We are happy to report the names of three of the Summit Intermediates who have kept up their daily Bible readings for a year and have been awarded the Intermediate Bible Readers' Certificate. Georgia Grey Gwin, Dorothy Brent, Lester Jones. Under the splendid leadership of Miss Frances M. Evans this Union has reached the standard also for the past quarter. Let the record of the above three inspire every other Intermediate in the state to the same achievement this year.

—BR—

### CHURCH FINANCING

Report read at Union Association. Your church will be interested in it.—Ed.

Since we Baptists point with pride to our scriptural position on Baptism and the Lord's Supper, our record on church financing might be more satisfactory should we follow the teaching of the scripture.

This statement implies, and I believe we are all agreed that there is a scriptural plan of financing the kingdom's work, the church. If so why not follow it?

We hear much about "tithes and offerings," but not so much as to how they are to be disbursed. The same scripture which tells about tithes and offering, tells us what to do with them. I believe that the scripture teaches that the tithes were used as compensation for God's ministers — Priests, Preachers or Pastors for their services as pastor to the churches and not a specified salary as the custom is today for like services. When a leader preaches one thing and practices another, he will soon find his power of leadership waning if not entirely gone.

God's house should be equally as good and nice as our homes likewise our pastor should be supported in a way so that he can live at least as well as the average member of his flock lives. The tithes of ten representative families of a church would give the amount received by the average member of that church; which would enable a pastor to live as well as the average member lives and give full time services to that church. Churches with a larger or smaller number of tithers could be worked out proportionately on multiples of ten. However, since most pastors might desire to live better than the average member and perhaps should, it would be fair and just to give the pastor in addition a prorata part of the general and undesignated offerings.

All tithes and general offerings should go into the Church's budget and all over and above the pastor's prorata part, should be used by the church in defraying its local expenses, and in its contribution to the co-operative program, which should be a prorata part of the balance over and above the pastor's part fixed by the church.

Also, the pastor should keep before his church the scriptural teach-

### In Memoriam

Mrs. Minnie Martin McIntyre, age 76, who had spent the most of her life in Hinds and Rankin Counties, (a native of the former), was a Christian of long standing. She was well loved by a host of friends who mourn over her departure. She was a member of the Bethesda Baptist Church in Hinds County but for more than a decade she has lived in the vicinity of the Union Baptist Church where the writer is pastor.

A. W. Talbert.

ing on special or free-will offerings and raise special offering for same when the necessity arises for such.

Such a plan would very largely eliminate the everlasting money, money cry, which today is too much emphasized at the expense of evangelism. Also, it would place the pastor in a more wholesome situation and enable him to take an active leadership in church financing without fear of criticism. Now, if the above is a scriptural plan of church financing, then it is a workable plan.

My opinion is that if we can sell this plan to the churches and pastors and bring them together in the proper loving relationship, we will have made a long step forward in solving church financing, and the church's social influence, with its evangelistic powers, will have been greatly increased.

Submitted by,  
Dr. J. V. May,  
Port Gibson, Miss.

### RESOLUTIONS

Whereas there are individuals, organizations, and associations seeking to destroy the effectiveness of the 18th Amendment of the Constitution and the enforcement laws adopted thereunder,

Whereas the foregoing ends and aims are being sought through a concerted effort to destroy the faith of our people in the prohibition laws, and

Whereas we believe the present prohibition laws represent a realization of a long sought and worthy objective in our national development and growth and in full accord with the principles of our government; that any weakening of the provisions of either the Constitutional amendment or the laws thereunder, would turn victory into defeat.

Therefore be it resolved that the Woman's Missionary Society of the Lowrey Memorial Baptist Church, Blue Mountain, Miss., reaffirm its faith in the 18th Amendment and the Volstead Act and pledge its continued support to the endorsement thereof; and

Be it further resolved that copies of these resolutions be sent to our Congressmen and our United States Senators, and

Be it further resolved that copies be sent to the press and to our next state convention.

(Continued from page 5)

Calhoun City, R. B. Patterson, Calhoun City  
Pittsboro, R. L. Breland, Coffeeville

**Carroll County**

Centreville, J. M. Corley, McCarley

**Chickasaw County**

Bethel, M. C. Putnam, Houston  
Houkka, S. P. Andrews, Houkka  
Houston, W. C. Stewart, Houston  
Providence, W. C. Ballard, Okolona  
Van Vleet, L. C. Riley, Okolona

**Choctaw County**

Ackerman, D. L. Hill, Ackerman  
Bethlehem  
McCurts Creek  
Mt. Pisgah, E. Z. Crick, Reform, Ala.  
Weir, L. J. Lott, Ackerman

**Clay County**

Pheba, R. O. Bankston, Pheba  
West Point 1st, E. F. Wright, West Point

250.00 92.75

**Clarke County**

Enterprise, E. C. Hendricks, Enterprise  
Harmony  
Mt. Zion, H. T. Jordan, New Orleans  
Oak Grove, A. P. Wells, De Soto  
Shubuta, N. A. Edmonds, Shubuta  
Stonewall, E. C. Hendricks, Enterprise  
Union, E. C. Hendricks, Enterprise

**Coldwater Association**

Ebenezer, C. C. Weaver, Hernando  
Grays Creek, W. H. Rafferty, Horn Lake  
Hernando, C. C. Weaver, Hernando  
Horn Lake, N. A. Spencer, Nesbit

**Columbus Association**

Artesia, O. P. Breland, Crawford  
Columbus 1st, J. D. Franks, Columbus  
Mayhew

Mt. Vernon, J. D. Franks, Columbus

163.59 7.00

**Copiah County**

Antioch, J. H. Purser, Hazlehurst  
Bethel, S. S. Perry, Hattiesburg  
County Line, J. W. Eidson, Crystal Springs  
Crystal Springs, T. W. Talkington, Cys'l Spgs.  
Damascus, G. H. Gay, Clinton  
Gallman, M. J. Derrick, Gallman  
Gatesville, M. P. Jones, Georgetown  
Harmon, H. C. Clark, Wesson  
New Zion, W. A. Hancock, Clinton  
Pilgrim Rest, J. W. Eidson, Crystal Springs  
Pleasant Hill, J. W. Gray, Clinton  
Shady Grove, A. A. Kitchens, Beach  
Strong Hope, H. C. Clark, Wesson  
Sylavarena, O. Autritt, Jackson  
White Oak, M. D. Morton, Clinton  
Zion Hill, S. B. Harrington, Wesson

**Covington County**

Leaf River, W. L. Compere, Taylorsville  
Mt. Olive  
Providence, R. W. Langham, Carriere  
Salem, J. T. Dale, Collins  
Seminary, J. A. Taylor, Brookhaven

**Deer Creek Association**

Anguilla, B. B. Hall, Rolling Fork  
Greenville, C. S. Henderson, Greenville  
Isola, J. H. Partridge, Isola  
Leland, J. W. Faulkner, Leland  
Silver City, C. C. Caraway, Auter

**Franklin County**

Hamburg, E. I. Farr, Roxie  
Homochitto, E. I. Farr, Roxie  
Hopewell, W. R. Storie, Clinton  
Mt. Zion, W. L. Holcomb, Clinton  
Roxie, W. A. Greene, Meadville  
Stanton, E. I. Farr, Roxie

**George County**

Agricola, F. W. Gunn, Lucedale  
Lucedale, G. S. Jenkins, Lucedale  
Rocky Creek, F. W. Gunn, Lucedale

**Greene County**

Leaksville  
McLain  
Piave, J. H. Cothen, Richton  
Unity, M. A. Ball, Leaksville

**Grenada County**

Grenada 1st, J. H. Hooks, Grenada

**Harrison County**

Biloxi 2nd, A. G. Moseley, Biloxi  
Handsboro, E. S. Flynt, Handsboro  
Pass Christian, W. S. Allen, Pass Christian

2.00 14.00

**Hinds-Warren Association**

Antioch, W. P. Davis, Clinton  
Bethesda  
Davis Memorial, J. E. Cranford, Jackson  
Jackson 1st, W. A. Hewitt, Jackson  
Jackson, N'side, G. H. Suttle, Jackson  
Jackson Parkway, J. P. Harrington, Jackson  
Jackson Calvary, H. M. King, Jackson  
Learned, M. C. Whitten, Jackson  
Pocahontas

13.00 14.00

**Lincoln County**

Antioch, C. H. Ellard, New Orleans

Terry, R. L. Wallace, Raymond

Vicksburg 1st, W. H. Morgan, Vicksburg

4.68 8.50

15.18

**Holmes County**

Beulah, N. H. Roberts, Salis

Cruger, D. I. Young, Eden

Durant, J. S. Riser, Durant

Pickens, J. H. Kyzar, Lexington

Tchula, R. M. Dykes, Tchula

West, I. F. Metts, Goodman

4.65 1.50

**Itawamba County**

Fulton, A. M. Overton, Fulton

4.00 2.25

**Jackson County**

Ft. Bayou, H. D. Walker, Ocean Springs

Ocean Springs

13.08 8.57

**Jasper County**

Bay Springs, W. O. Carter, Bay Springs

Montrose, E. A. Phillips, Newton

New Fellowship, W. A. Roper, Meridian

Shady Grove, W. O. Carter, Bay Springs

34.50 44.55

**Jeff Davis County**

Ebenezer, Bryan Simmons, Columbia

Phalti

Prentiss, J. B. Herndon, Prentiss

White Sand, J. T. Dale, Collins

16.75 38.16

**Jones County**

Corinth

Ellisville, B. S. Hilburn, Ellisville

Laurel 1st, L. G. Gates, Laurel

Laurel 2nd, J. W. Fagan, Laurel

Laurel West, W. E. Hellen, Laurel

Mt. Olive, J. W. Fairchild, Taylorsville

Pine Grove, J. W. Fairchild, Taylorsville

Summerland, W. L. Compere, Taylorsville

10.00 39.58

**Kemper County**

Antioch, C. E. Bass, Scooba

Bluff Springs, F. H. Miller, Mashulaville

DeKalb, Carey Cox, Meridian

Friendship, B. S. Hilburn, Ellisville

Scooba, C. E. Bass, Scooba

16.75 660.70

**Kosciusko Association**

Ebenezer, Laban Morgan, Skene

Jerusalem, L. A. Roebuck, Newton

Kosciusko 1st, A. T. Cinnamond, Kosciusko

Sallis, N. H. Roberts, Sallis

Yockanookany

13.05 12.20

**Lafayette County**

Clear Creek, C. M. Day, Oxford

New Elbethel

New Hope, W. M. McGehee, Tyro

Oxford 1st, F. M. Purser, Oxford

12.20 13.52

**Lauderdale County**

Goodwater, Eugene Stephens, Meridian

Kewanee, A. H. Miller, Meridian

Meridian 1st, H. C. Bass, Meridian

Meridian 8th

Meridian Highland, Jas. Street, Meridian

Meridian S'ide, B. S. Vaughn, Meridian

Midway

Oak Grove, T. B. McPheeters, Bonita

Poplar Springs, W. B. Abel, Meridian

Russell, Gordon Ezelle, Meridian

Salem, C. E. Dearman, Cuba, Ala.

13.56 541.13

**Lawrence County**

Calvary, Mark Lowrey, Silver Creek

Carmel, D. O. Horne, Monticello

Monticello, D. O. Horne, Monticello

New Hebron, B. E. Phillips, New Hebron

Oakvale, J. W. Sproles, Oakvale

Vanilla, Solon Walker, Vanilla

12.20 68.42

**Leake County**

Lena, Montie Davis, Harperville

Tuscola, J. W. Hale

Walnut Grove, M. O. Patterson, Clinton

14.29 100.00

**Lebanon Association**

Corinth, G. M. May, Purvis

Hattiesburg 1st, T. F. Harvey, Hattiesburg

Hattiesburg Main, J. A. Barnhill, Hat'b're

Hickory Grove, S. S. Perry, Hattiesburg

Oral, D. A. Hogan, Purvis

Perkinson, R. W. Porter, Perkinson

Petal, A. C. Parker, Petal

Purvis, D. A. Hogan, Purvis

Sumrall, S. B. Harrington, Sumrall

Wiggins, R. H. Campbell, Wiggins

14.29 25.00

**Lee County**

Belden, H. R. Holcomb, Tupelo

Mooresville, Clarence Buford, Tupelo

Netleton

Oak Hill, O. H. Richardson, Shannon

Plantersville, H. G. West, Ecru

Richmond, H. R. Holcomb, Tupelo

Tupelo East, O. H. Richardson, Shannon

Verona

14.00 92.79

**Leflore County**

Morgan City, Madison Flowers, Sumner

Schalter, Madison Flowers, Sumner

Sidon, W. E. Lee, Como

14.00 4.00

**Liberty Association**

14.00 12.00

**Lincoln County**

Bogue Chitto, Joe Canzoneri Jackson

Brookhaven 1st, A. F. Crittenton, Brook'en

Clear Branch, M. J. Gilbert, Magnolia

Friendship, S. H. Jones, New Orleans

Gum Grove, C. W. Smith, Norfield

Heucks Retreat, J. W. Sproles, Oakvale



**KNOW YOUR  
MISSISSIPPI COLLEGE**



What proportion of Mississippi College students are touched by the religious life of the schools? Few questions are more vital in importance, both to the college and to the denomination at large.

According to an estimate prepared last session by Dr. Lovelace and Professor Swor, eighty-one per cent of all our students were definitely enlisted in one or more religious activities. This estimate takes no account of ministers who have full-time pastoral work, or of students who go home every week-end. With these groups accounted for, the proportion would be close to ninety per cent.

No estimate has been made for the present session, but the proportion of enlisted students will certainly be as large, and perhaps larger.

A few comparisons will show how significant these figures are. Four years ago, the proportion of students enlisted in religious activities was only sixty per cent. At present, one third more students have part in the devotional life of the school, than had part in it in 1928.

But in comparison with other colleges, no excuse need to be made even for our record in 1928. In a South-wide conference of Baptist college pastors, Dr. Lovelace tells us, Mississippi College reported the highest percentage of student enlistment. In contrast with our sixty per cent, no other school reported as high as fifty per cent, and some dropped to twenty per cent. Schools where attendance on services was

compulsory were, of course, not included in this estimate.

These comparisons are not wholly accurate, of course, and there may be some doubt whether they would hold good at present. But there can be no doubt whatever of the central point—that the religious work of Mississippi College has been outstanding among Southern Baptist schools.

—o—

A unique development in our devotional life of our students in the growth of the "Prayer-Mate" or "Master's Minority" movement. Our men themselves say little of this, for its consists first of all in private, not public, worship. Two intimate friends agree to become prayer-mates, and appoint a daily time and place of meeting. Each day the two prayer-mates, alone, keep tryst with their Master in prayer. Only on Sunday morning is there a public meeting of the whole group. At that time, all meet together in a prayer service for the success of the day's services. The students expect to have fifty pairs of men taking part in this type of devotional this year.

The Master's Minority movement is unique in that it lays emphasis on the inner life of the spirit rather than on external "service" or the setting up of religious machinery. Perhaps the closest parallel to these groups of Southern students is to be found in the brave young Englishmen who, under the leadership of the Wesleys, reawakened the life of the spirit in eighteenth century England.

**HILLMAN COLLEGE Y. W. A.  
GETS EXCELLENT START**

—o—

The Y. W. A. of Hillman College is proud to announce that it is 100 per cent in enrollment. This is not all of which it is proud. The girls have started off in high spirits for a good Y. W. A. year in spite of the many distractions of college life.

There was a wiener roast given by the old Y. W. A. girls to welcome the new ones. Everyone had a good time.

The Council members who will guide the Y. W. A. this year and who are under the leadership of Mrs. B. H. Lovelace, Counselor, are:

Helen Eubanks, Sallis, President; Emily Hosmer, Yazoo City, Vice-President; Zadeen Walton, Walnut Grove, Secretary; Beth Lovelace, Jackson, Treasurer; Rowena Gunter, Sallis, Devotional Chairman; Linnie Wright, Vicksburg, Mission Chairman; Ada Franks, Delhi, La., Poster Chairman; Jessie Leigh Tyrone, Prentiss, Personal Service Chairman; Elizabeth Luper, Prentiss, Program Chairman; Alleeene Epting,

Baldwyn, Social Chairman; Margaret Davis, Yazoo City, Circle Leader; Elma Collum, Flora, Circle Leader; Louise McMahan, Batesville, Music Chairman; Virginia Jones, Jackson, Reporter.

The W. M. U. of Clinton is A-1 which means that both the local and the Hillman Y. W. A.'s are A-1 also. You'll hear more of our Y. W. A. Just watch us!

—Reporter.

—BR—  
**HOMELESS**

—o—  
By Louis J. Bristow, Supt.

The pastor of Carrollton Avenue Methodist Church asked that we give free hospitalization to an old man whom his church had been caring for. The old man was utterly alone in the world, and seriously sick. He said he had no known kinsfolk: that he had a son, but had not heard from him in more than 17 years. The old man seemed to be near the end of the long road, but his condition was such that only hospitalization would relieve his suffering.

So he came. A blood transfusion was needed. I phoned Doctor Ham-

ilton who called for volunteers from among the students of the B. B. I. They were soon here and their blood was "typed." An appropriate one was taken, and soon the artery of youthful strength was pulsing its own life fluid into the veins of aged weakness, and the old man rallied. Again and again transfusions were given: and the old man responded well. He has been here several weeks and probably will soon be able to go home—that is, to some place which the Methodist church might provide. The old man is a devout Christian and he is grateful to the Baptists whose guest he is.

Ministering to such cases as this is part of our work in "Healing Humanity's Hurt." Do you have part in it?

New Orleans.

—BR—

**TINA PATE GUNTER MEMORIAL**

—o—

Departed friends, departed joys, departed scenes are never out of reach. Age may dim the vision and touch the hair with silver, the weight of years may bend the erect and stalwart form, but Memory, the greatest faculty of man, enables us to live the past again, to wander through the haunts of long ago and to call from out the "Corridors of Time", cherished forms no longer here.

This afternoon we are gathered here to pay tribute to the memory of Mrs. Tina Pate Gunter by dedicating this room.

It is a privilege, still it is with a feeling of more than ordinary solemnity that I undertake to portray the character of such an unusual woman or to pay her the tribute she deserves.

All of the attributes of real character were hers; her genial personality, her winning smile, her cordial greeting, her jolly comradeship, her fine enthusiasm were the outward radiations of that ardent spirit that burned within, diffusing joy and happiness wherever she went.

In her every day life we see an exemplification of what was noblest and most beautiful in the teachings of Jesus, the following of the Golden Rule. To do for others was her religion. She was ever ready and willing to help any one needing advice or guidance. In thinking of her life I am reminded of this poem: "She lived for those who loved her, For those who knew her true, For the Heaven that smiled above her,

And the good that she could do."

When Mrs. Gunter gave up her residence here in the fall of 1929 she was an active member of seventeen organizations, both civic and religious. To these she gave liberally of her time and talents. I often marvelled at her physical endurance and fountain of knowledge, which at all times seemed inexhaustible. Much praise and publicity came to her as a result of her abilities, but she shrank from these and was always humble and modest.

Few people had more friends or were more loved than Mrs. Gunter was. She was so tolerant and charitable in her attitude toward all mankind. To me she seemed to be

able to lay aside the human weaknesses with which many people are hampered and to take on the elements of a spiritual nature. This was the secret of her strength and influence.

She had all of the qualities of mind that constitute a wonderful mentality. Like Moses, she was filled with wisdom, understanding and knowledge.

We are reminded of the Apostle Paul in her devotion to God's cause, truly a worker in the vineyard, brave, sincere, true, serving patiently and faithfully, leaving memories of kindly acts, gentle thoughts and good deeds, which, like the little brook, will go on forever.

For more than three years she was a teacher of the Home Makers' Class. Those who had the privilege of listening to her Sunday morning teachings well remember her good nature, her poise, and calmness, her lovely manner, her scholarly discourses, her love and interest in the class and her deep reverence for God. Of the many fine lessons and great Christian truths that she impressed upon us. Faith was the outstanding one. I remember how she always started and ended the lesson by quoting some scripture on Faith. And I am sure if she were here in the flesh, as she undoubtedly is in the spirit, she would say: "All is well," be of good cheer and keep the Faith.

Whatsoever things are true; whatsoever things are honorable; whatsoever things are just; whatsoever things are pure; whatsoever things are lovely; whatsoever things are of good report, she thought on these things. She loved everything that was beautiful in life, and yet at the height of her usefulness she had to leave us. The Master had need of her and she heard His call. On February 25th, 1931, just after the striding shadows of sunset had left the western sky and the silvery stars and peaceful moon were ushering in the stillness and silence of the night,

"Sustained and soothed by an un-faltering trust  
She drew the drapery of her couch  
about her,  
And lay down to pleasant dreams."

We are grateful for her life, this life so full of purpose, and rich in accomplishments. We admired her for her intellectual supremacy. We loved her for the joy and inspiration she was to us.

While this room will perpetuate her memory, we know that by her life she has left a monument for all time, massive and splendid to the Glory of God and man.

I hope we shall go away strengthened by the spirit which permeates this room and with a renewed determination to emulate her virtues and to dedicate ourselves to the unfinished tasks of her life.

"She is not dead—this friend—not dead;  
But in the path we mortals tread  
Got some few trifling steps ahead  
And nearer to the end,  
So that you, too, once past the bend,  
Shall meet again, as, face to face,  
this friend  
You fancy dead."

—Susie Kethley Smith.